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SCRIPTURAL
RESEARCHES.

BY THE RIGHT HON.

SIR GEORGE HENRY ROSE.



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results of our labours. The whole riches of the Scriptures are no more laid open to the first sight of the Christian, than are those of the mines of Golconda, or Potosi, to the eye of the passing traveller. But the exploration of this hidden wealth will not only produce new and victorious evidences of the truth of the gospel perpetually occurring, but fresh and powerful means of refuting the new objections to revelation, which infidelity is as perpetually devising. These confirmations of our faith will be abundantly found in those counsels and dispensations of the Most High, which are successively unfolded before our eyes, and in the developments of type and prophecy vouchsafed to us, for warning and instruction, according to the Divine will, through the course of events, and the voice of interpretation; and it can hardly have escaped the mind of any one, who has with however little attention perused commentaries on the Holy Scriptures, that although in the revolution of ages a blaze of light has been thrown upon an immense mass of recondite matter contained in them, yet that many passages evidently of mysterious import still remain, either unexplored, or unsatisfactorily expounded; and that in other cases, where just views of exposition have been offered, they have been by no means followed up to the extent, to which they were capable of being carried.

There may have been warnings conveyed of

dangers past formerly understood, which do not meet the eye of the modern reader; and one of them is brought to view in this volume; and we may be easily led at a very early period of our study of the Scriptures, to suspect that there may be found typical and figurative senses attaching to passages in the Old, and sometimes in the New Testament, which have not hitherto been attributed to them; nor can we imagine, that we have as yet exhausted the means of elucidating the dispensations of the Almighty depicted in them by things external to them, or of procuring confirmation of their narrative of events by evidence arising from sources wholly independent of them.

This volume presents some detached and very humble attempts to supply a few of the *desiderata* here adverted to. If they are found to be of little worth, they may at least serve to draw attention to the subjects discussed, and thus lead to more satisfactory expositions of them. But as the researches, of which the fruits are thus laid before the public, have been successively and separately entered upon, often at great intervals of time, the results of them are offered in separate chapters; and it will at least be seen, that these detached investigations have been pursued in no spirit of system, and in no view to support any particular hypothesis. I am deeply sensible of the manifold and weighty imperfections, which attach to this inconsiderable work. Amongst the causes which

have produced them, I must confess the want of sufficient acquaintance with theological writings in general, and of the knowledge of the Hebrew language in particular, deficiencies which indeed might soon be discovered without this avowal ; another is, that these inquiries are made by a layman living necessarily in the society, and amidst the cares, and the business of the world, and for whom it is therefore impossible either to follow up researches of this nature otherwise than by fits and starts, or to keep the mind in a tone, and in a train of thought and reflection, such as they imperatively require, without constant interruptions. Need I remark, how differently circumstanced in all these respects is he, who, having passed diligently through all the studies requisite for the due discharge of the ministry of the word of God, has taken upon himself its sacred functions, and devotes the whole of his time, and of his energies, to the care of the souls of his fellow creatures, and to a faithful and elaborate exposition of the Scriptures ?

If any one, who may condescend to peruse these pages, should be at any time startled by novelty in the views presented, I must take upon myself all responsibility for it. I hear, respecting a small number of them, that they have been entertained, or promulgated by others already. But as I had unfolded them according to my own understanding of the different subjects, before I was so informed, I have not suppressed what I had written.

It is obvious, that it may tend to confirm prior expositions offered, if they are again found in a work composed without the slightest knowledge of them.

The most marked feature of these obscure labours will perhaps be found in the attempts to give prophetic significations to various facts recorded both in the Old, and in the New Testaments, but principally in the former. The Almighty not only vouchsafed to us the sure word of prophecy, the most irresistible, and indestructible evidence of the truth of Christianity, but he even deigned to add a farther confirmation to our faith in the disclosure of prominent features of the future fortunes of his ancient people, and of the church of Christ in adumbrations of them, furnished by events narrated in the inspired writings, and bearing with them, as it were, a secondary sense. It is enough to cite one single passage from the Old Testament as an attestation of the employment of this important mode of instruction by the heavenly wisdom having been declared in the time of the prophets. The Almighty thus expresses himself in Hosea: "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." (xii. 10.).

In the New Testament our Lord, by describing himself to be typified in certain respects by Jonas, and by the serpent lifted up by Moses, attests the

existence of this mode of indirect prophecy. And if we knew upon divine authority but one single instance of instruction thus peculiar and of high value afforded to us, where the means of extending it are almost unlimited, we undoubtedly should not only be warranted, but called upon to feel ourselves assured, that it was not one single event alone recorded by the inspired writers, that was pregnant with delineations of futurity for our guidance and support. We should be confident, that the sacred history teems with knowledge thus concealed in its occurrences, and we should avow to ourselves, that it is our duty to make diligent search after treasures accumulated for us by the mercy of Heaven, when apprised both of their existence, and of the process to be followed in the acquisition of them. But it can be shewn, that in multiplied instances the New Testament requires us, with the authority of inspiration, to recognize very remarkable typifications prefigured in the Old.

We find St. Paul designating Jesus Christ as the last Adam, (1 Cor. xv.), and speaking of the created Adam as being "the figure of him that was to come." (Rom. v. 14.).

The same apostle speaks of the institution of marriage as typifying the union existing between Christ and his church. (Eph. v. 22—32.).

St. Peter speaks of the few who were in the ark, that is, eight souls, as having been saved by

water, and proceeds thus: "the like figure whereunto even baptism doth also now save us," &c. (1 Pet. iii. 20, 21.). Baptism, it thus appears, was typified by the flood.

St. Paul, in his epistle to the Hebrews informs us, that Isaac, who had been on the point of being offered up as a victim by his father, when restored to him was a type of the resurrection. (Hebrews xi. 19.).

In his epistle to the Galatians we are told, that Hagar was a type of the old, and Sarah of the new covenant. (iv. 22—31.).

We learn from the first epistle to the Corinthians, that the paschal lamb was a type of Christ, as it is said, "for even Christ our passover is sacrificed for us." (1 Cor. v. 7.).

We learn moreover from the same epistle, that the Israelites when passing through the Red Sea were typically baptised by its waters (x. 1, 2.), and that the rock from which those quickening streams gushed out, which restored them to life when perishing of thirst in the wilderness, was a type of Christ; the words are, "that rock was Christ." (x. 4.).

The second epistle to the Corinthians tells us, that the veil, which Moses put on his face when declaring to the people of Israel the commandments of God, denoted prophetically their ignorance of the things revealed in the Old Testament, as read to them by one whose face was veiled;

and the apostle states, that this ignorance had been removed by our Lord, saying, that this "veil is done away in Christ." (iii. 13—17.)

That the serpent lifted up by Moses in the wilderness is a type of Christ crucified, we learn, as has been already observed, from his own mouth. (John iii. 14, 15.).

Another type already adverted to is also notified to us by our Lord, as prefiguring himself, that of the prophet Jonas, whose restoration to the light, after having been three days imprisoned in the belly of the whale, adumbrated the resurrection of our Lord from the grave, after that his body had lain for the same space of time in the death of the tomb. Our Lord declared, that no other sign than this should be given to the evil and adulterous generation, which sought one of him; and we must conclude from these words, that it was a clear and decisive one, and that it was their extreme wickedness alone, which imposed this narrow limit on that species of warning and instruction. (Matthew xii. 38—41; xvi. 4. Luke xi. 29, 30.).

When St. Paul wished to convince the Corinthians, that they should take upon themselves the maintenance of their spiritual teachers, he thus expostulates with them; "Say I these things as a man? Saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.

Doth God take care for oxen, or saith he it altogether for our sakes? For our sakes, no doubt, this is written," &c. (1 Cor. ix. 8—10.). This signification of the precept of the law here referred to is also more briefly pointed out in the first epistle to Timothy. (v. 17, 18.).

The seventh chapter of the epistle to the Hebrews shews Melchisedec to us as a type of Christ, in his character of an high priest. (11—22.)

We learn from the seventh chapter of the Acts, that Moses prefigured our Lord as an heaven-sent prophet. (37.)

That David, king of Israel, was a type of the future heavenly sovereign of the Hebrews, his descendant in the flesh, is rendered abundantly clear by the prophets, Jeremiah, (xxx. 9.), Ezekiel (xxxiv. 23; xxxvii. 24, 25.), and Hosea (iii. 5.), and by the Acts of the Apostles. (ii. 25—31.).

The words uttered to David by the Almighty, with respect to Solomon, "I will be his father, and he shall be my son" (2 Samuel vii. 14), have their full and final application to Christ, as we are taught by a passage in the epistle to the Hebrews, (i. 5), whence it appears, that Solomon here prefigured our Lord.

The typification of Rome by Babylon is sufficiently proved by a reference to the seventeenth chapter of the Revelations. (1—18.).

These exemplifications might be pushed much

farther. But should we set aside the whole mass of successful interpretation of types, which the piety, industry, and ingenuity of uninspired writers has afforded; and should we also abstain from insisting upon the immense number of them conveyed in the religious institutions of the Israelites, we cannot but recognize in the historical adumbrations thus cited so great an extent of prophetic adaptation of past to future occurrences established by divine authority, as to compel us to conclude, under a plain and obvious analogy, that the heavenly work, for which the materials were abundant, and whose Almighty artificer rose up early to speak and to send all his servants, the prophets, to Israel, and to protest* was not left imperfect. We cannot reasonably doubt, that he has deigned to trace a complete series of instructive and admonitory pictures, in which the past is made to delineate the future. In various of them, which have been brought to light, the likenesses presented have been astonishing, and the colours most vivid.

We read the history of Israel, and are startled to see its events burst again into life before our sight. We peruse the records of foregone things with the indifference attaching to the contemplation of that, which is not ours, and which is no more; but if we clear away the film from our

* Jeremiah vii., xi., xxv., xxvi., xxix., xxxii., &c.

eyes, we are astounded to see placed before them in lively figures the past, present, and future fortunes, in weal and in woe, of the church of Christ, and of the ancient people of God.

But if these views are just as to the extent of typification existing, it must be admitted, that whilst we have almost idolised the achievements of human art, and have eagerly ransacked the bowels of the earth in search of the relics of Grecian sculpture, we have not been over anxious in our endeavours to raise the curtain, which veils these mysterious and inexpressibly interesting masterpieces of heavenly skill; that very little indeed has been effected in the lapse of nearly eighteen hundred years in bringing them to the day; and that a fearful mass of unachieved labour remains to our reproach.

I should not now feel myself warranted in affirming, that every circumstance recorded in the Scriptures affords some adumbration of futurity. But I cannot entertain a doubt, that the Almighty has not left his labour incomplete, and that every marked event, which either has taken place since the dispensation of grace, or is yet to take place in the religious history of Israel, and of the Christian church, has been foreshadowed by facts narrated in the annals written under inspiration.

Many may have been deterred from the investigation of types, by what is constantly averred of the danger of being led into strained and fanciful inter-

pretations. It is certainly true, that if we were not positively assured by divine authority, that certain events indicate, and foreshadow others then unborn, and thus have a prophetic sense, no man would have ventured to assign to them such a secondary meaning. But knowing as we do, that the mercy of God, inexhaustible in the means employed for teaching, and admonishing our shortsighted and erring race, to direct has added figurative prophecy, it is our plain, and imperative duty to convince ourselves, that we have not neglected any of those mysterious sources of knowledge, and to explore them with all humility, but with all diligence. The nature of this exploration requires, that it should be performed with patience, prudence, and circumspection; and where the reward of the fulfilment of a duty is great, let no one complain, that it is accompanied by somewhat of risk, and difficulty. But we derive from expositions of types vouchsafed to us by him, who was the truth itself, the assurance, that this research should be prosecuted with a certain degree of boldness.

There is probably no uninspired expounder of these secrets, who would have ventured to discover in the rebellious prophet Jonas, signally chastised for his disobedience, a type of our Saviour under any circumstances, or who, mindful of the shape assumed by the tempter in Paradise, and of the head, which was to be bruised by the seed of the

woman, would pronounce the brazen serpent lifted up by Moses in the wilderness to be an emblem of the crucified Redeemer.

It seems, that several expositors of types wrote in England in the seventeenth century ; but their writings are seldom to be found ; it never happened to me to meet with any of them, and I cannot hear of any modern work, in which historical prefiguration has been either extensively or systematically investigated ; and if this is so, the feeble, imperfect, and desultory attempt, which I now make, may the more readily find pardon and indulgence.

With respect to the search after historical types, it may be observed, that whilst, to say the least, no one can surely venture to lay down any rules according to which it may be determined, that events narrated in the Scriptures have not any farther or mystical sense, a presumption arises, that a figurative meaning attaches to occurrences, when there is a striking recurrence of a combination of peculiar circumstances in facts happening more than once, when things of little apparent importance, or standing by themselves, and unconnected with events which precede, or follow them, are related circumstantially, and brought into a degree of notice, which they do not seem to deserve intrinsically in the most economical of all records, and when immoral conduct is depicted in detail, and when this is done without its being reprehended,

or without punishment consequent to its being signified to us;—and it is in this last case perhaps, that we may the most safely conclude, that such a narrative is a veiled prediction. The absence of the mention of blame, or chastisement, should on no account excite the presumption, that evil deeds were committed with impunity; but it should lead us to the certain inference, that the recital is expressly so framed, in order that we may be turned from seeking a moral instruction, a pursuit which would carry us away from the object to be attained, and that the main and essential information to be sought for is typical and figurative. It would be as absurd as impious to imagine, that guilt could escape the equal and unerring justice of Heaven; nor can we doubt for a moment, that the daughters of Lot, the wife of Potiphar, and Tamar, could not have rendered themselves obnoxious to it with impunity. Neither can we possibly suppose, that if Naaman actually became an accomplice to an idolatry, which he knew to be a crime against the God of heaven, who had shewn him signal mercy, he braved unscathed his vengeance, nor that Gahazi enjoyed the spoils acquired by his fraud in prosperous fruition. We have only to conclude, that we are not told in what manner their offences were visited on them, in order that we may not, on finding a moral lesson, content ourselves with it and abstain from research after a typical one, and that we may under-

stand, that an hidden sense of prophetic import lies concealed, and that it is to the discovery of it that our diligence should be applied. I would beg permission to call especial attention to this consideration, because, if such passages be industriously scrutinized, they will unquestionably sooner or later be found to contain new evidences of divine truth and wisdom, and to shew strength and unity of design in parts of the system, which have been by some considered as inexplicable and somewhat difficult to defend, and have been exultingly cited and commented on by infidels as blemishes or points of weakness.

It need scarcely be observed, that the details given in the different cases of immorality referred to are indispensably necessary, as they furnish those peculiar features of each of them separately, by which alone we are enabled to judge, whether the likeness of the supposed antitype is accurate and complete, and its reality is established.

I am well aware, that there may be much danger in explaining the Scriptures in a figurative sense; but I apprehend, that this danger mainly lies in a practice deserving all condemnation, the assigning such a sense in the first instance, and as a primary meaning, except where a 'literal one involves an evident impossibility, as for example where our Lord speaking of himself says, "I am the door of the sheep," and in another place, "I am the true vine."

If, as should be invariably done, each passage and statement of facts be at first received and understood in its plain and direct sense, the truth of Scripture would be maintained, exuberance of fancy would be repressed, and a great extent of misinterpretation of the revealed word would be avoided. It has been for want of due caution in this respect, as it appears to me, that a variety of future events predicted, which appertain exclusively to regenerate Israel, are attributed to the universal church, in despite of unsuitableness of application, of inconsistencies, and of the obviously necessary construction of the explicit and unequivocal language employed, and of the clear and circumstantial statements given.

These observations however refer to the errors, into which the well-intentioned may fall. But the licence assumed of seeking some other rather than the literal sense, where it would operate inconveniently to a preconceived system, has given birth to a peril novel in its nature, but most menacing from the rapidity of its progress. It is grievous to see in Neologism, that new, dangerous, and most insidious foe to Christianity, an illegitimate progeny of those German Protestant churches, which were the nursing mothers of the Reformation ; and thus born, he would fain appear like "Satan transformed into an angel of light," and be seen conspicuous as a zealous champion of the Bible. But he tells you, that he is a discreet one,

anxious to place the maintenance of its authenticity upon solid and rational grounds, and to establish the course of events represented in its most ancient records as much in consonance as possible with that, which we, although living in truth under an wholly different dispensation, witness in the present day, so as to call as little, as may be, upon our faith, which he is very desirous of not seeing brought into action.

The Neologist excites no suspicion in the unwary by starting objections. He comes as an ally with an host of solutions of whatever matters our antagonists, as he assures us, deem intricate, problematical, or enigmatical, as difficult to understand, and therefore hard to believe. He tells us, that many events, in themselves simple and natural, have received a figurative or poetical garb from the imagination of the writers; and he implores us not to lay things to the charge of the Almighty, which may cause his justice or his wisdom to be questioned, by calling them dispensations of his. Fertile in resources, and full of expedients in our behalf, he has always at hand a decipher, through which, as he informs us, we may attain rational explanations of difficulties, which, according to his assertions, either cannot be solved by the ordinary processes of our understanding, or are repugnant to our reason. If you reject one of these explanations, he has another at

your service; and you may take any one you please, provided you do not understand the thing related according to the words of Holy Writ. Thus a few years since the two following versions of the history of the interrupted sacrifice of Isaac had found their way into two different catechisms composed for the use of schools under the controul of a German Protestant government. According to one of them, Abraham, oppressed by a night mare, imagined, that Isaac, who was sleeping close to him, was a wild beast about to devour him, and would have stabbed him, had he not providentially awoke. The other exposition stated, that Abraham found the usage of offering up a son in sacrifice so firmly and universally established amongst the Canaanites of his day, that, standing alone as a single stranger, he was, however reluctantly, about to comply with it, when a better-advised friend, in a happy hour, dissuaded him from that deplorable act of weakness. The first of these solutions is the safest, in so far as that we cannot prove, that Abraham had not a night mare; but as to the second, I trust, I can shew in the proper place, that the sacrifice of children by their parents did not exist amongst the Canaanites of Abraham's age, and that the Syrians, his contemporaries, however idolatrous they were, believed the transaction of the interrupted sacrifice of Isaac to have occurred essentially as it is stated in the book of

Genesis, and to have taken place in all its stages under the immediate interposition and guidance of a Deity.

In many instances, little research will be necessary to enable us to repel attacks of this nature. But in some, in order to confound the devices of the arch-foe, it is necessary to seek out from Holy Writ the counsels and purposes of the Almighty, in order to shew, that the pretended difficulties do not exist, and that it was in his perfect wisdom, and for our instruction, that he gave an especial direction to events, or caused certain facts to be delineated in a particular manner. And should it prove, that even Pagan mythology may be made to furnish what may be termed a reluctant testimony to the truth of Scripture, it will be an evidence, that will neither be useless nor unsatisfactory, although nowise such an one as to afford the main ground of our faith on the points in question.

The Neologist will assuredly tell us, that there has either been a very unfortunate vitiation of the text, or a strange coloring of the facts in many other histories, such as, for instance, those of Abraham's and Isaac's denials of their wives, and of the apparently gratuitous miracle, through which Elijah and Elisha walked through the Jordan. There will be found in this volume attempts to demonstrate with respect to those two histories, and others which are of a nature to be especially obnoxious to a Neologist, that the facts, exactly as

related, carry with them, besides their primary, a second and mysterious sense strictly consistent with, and analogous to, other parts of the sacred writings, and graciously intended for our instruction, and for the confirmation of our faith.

A Jew, a few years since, was conversing with a North German Protestant clergyman on that stupendous miracle, through which his fathers passed through the depths of the Red Sea, whilst its waters were heaped up as a wall on the right hand, and on the left, by the hand of the Almighty, when the reverend gentleman told him, that if he would have the goodness to receive the plain facts of the case as they occurred, no one would trouble him about his faith; that a continuation of strong easterly winds, and a remarkably low spring ebb, had laid a portion of the bed of the sea dry; that Moses had ably and boldly taken advantage of the unexpected chance; but that the Egyptians, who had not calculated the tides correctly, were caught and overwhelmed by the returning flood. The Jew, when relating this conversation to a Christian, exclaimed, that his brethren could never receive the New Testament as an heavenly law from such expounders of the canonical books of the Hebrews.

The waves of the German ocean have no more proved a protecting barrier to us against this theological pestilence, than they have against the physical plague, which holds its appointed course

of chastisement through our land. And it is now, that the minister of the altar is called upon to stand between the living and the dead, and to strive with might and main to arrest this moral contagion. He is no longer armed with the censer, the incense, and the hallowed flame; the great and final atonement is made. But he has the invincible weapons of the everlasting gospel; and he has powerful arms of another nature, which he is now called upon to take in hand. He will be told reproachfully, that we find recorded in the Old Testament certain occurrences, which appear to be irreconcilable with the peculiar dispensations of the Almighty respecting Israel, and acts of weakness and deeds of darkness brought to light, and exposed in their details in striking colours; and that we neither learn, that any reproach or condemnation of these iniquities was expressed, or that any judgment fell on the heads of their authors; and of all these things examples are presented in the following pages. And it is precisely from passages like these, that new evidences of the truth of our religion are to be deduced, and that instances of indirect and figurative prophecy are to be collected, powerfully corroborative of direct prediction, and consonant with it. The Christian, who shall have reflected on these things, cannot doubt, that they are, every one of them, brought forward to our view, and in the very shape which they wear, expressly in order to draw our atten-

tion to their mystical sense, to make us to understand, as has been already observed, that the Almighty, in matters thus related, vouchsafes to us *not a moral lesson*, and that such an one we are not to seek, *but a prophetic instruction*, and to excite us to endeavor to discover it. I have attempted to shew that these things are so, and to prove it by examples. Should I be deemed to have failed in my proofs, still the principle is unquestionably true. But even if I am allowed to have succeeded, still I must confess, that I have made but a beginning of an immense work, and with feeble hands. I therefore feel an earnest anxiety to see the talents, the learning, and the piety, which grace the ministers of the church of Christ, brought into action in extensive and systematic labors in this most important field of inquiry, where the object in view is to silence the false friends, but the real and most dangerous enemies of the gospel, and to demonstrate, that parts of the Scriptures, which many either have not understood, or have not known how to defend, and which by many also have been objected to, as containing matters which had better been omitted, as useless, or unintelligible, or as conveying no moral lesson compensating for the inconvenience of their details, do really testify to the unity and grandeur of the design of the Almighty in devising and rearing the mighty fabric of Christianity, and that new evidences of its truth are sup-

plied by the very parts of the building, which we are required to condemn and retrench. And here I would recur to what has been already said respecting particular means of defence now within the reach of the advocate of the gospel. The evidences of its truth, which rest upon direct or veiled prophecy, necessarily accrue gradually, as the events foretold occur, and cumulatively, thus furnishing perpetually new arms to its defenders. It is not here my purpose to observe upon, or to cite those fulfilments of direct predictions contained in Holy Writ, which have occurred in the lapse of ages, in attestation of its veracity; but I would fain call attention to this consideration, that this same flow of time has of necessity brought with it the accomplishment of many of the figurative prophecies of the historical types, and that thus, for those, who shall in all diligence and humility dedicate themselves to the search for them, there are new weapons of warfare offensive and defensive in store, in unexplored parts of the arsenal of the Christian army. These pages contain the exposition of certain views of such fulfilments as, among others, have presented themselves to my mind; but even should they be admitted to be correct, as their number is comparatively small, I would still entreat those, who are competent to such a task, to give to this feeble outline an extension, a fulness, and a strength, which I am not capable of bestowing upon it. Whether my conjectures be

well founded or not, if types exist, and we know that they do, one thousand eight hundred years of the existence of the church of Christ, to which they assuredly mainly relate, an existence full of triumphs, and of sufferings, of the most opposite fortunes, and of the strangest vicissitudes, must have brought with them the realization of very many of those figurative predictions. There is an abundant harvest, which awaits but the hand of the reaper.

It may often be reproached to me, that the pursuit of particular inquiries, susceptible of much extension and illustration, has been carried on within very narrow limits. In reply I should observe, that I have not the smallest pretension to exhaust any one matter of research. I confine myself to endeavoring to unfold and render clear such particular views, as I have thought it my duty to submit to the public, purposely abstaining from attempts to follow up any one subject in all its ramifications. I believe that I have by so doing best promoted my chance of utility, which I should have forfeited by an enterprize exceeding my powers.

I am painfully aware that, according to the present mood of the minds of men, I shall with many incur the imputation of much unkindness and religious intolerance for expressing myself, as I do, respecting the church of Rome; and I confess, that I could never forgive myself, if I had written

under the slightest influence of want of charity towards those, who are members of it. Amongst them many amiable and excellent men have honored me with their friendship; I respected their sincerity, and they did mine. But if I am persuaded, that the Roman Catholic is in extreme error on the most essential of all matters, it would not be by silence respecting it, that I should best prove the deep interest, which I feel in his weal; and when we are in the pursuit of religious truth, it is then the bounden duty of the Roman Catholic and of the Protestant to adduce such evidence as each has to bring forward in his cause, his arguments founded upon it, and his conclusions drawn from it. I never could for a moment complain of any Roman Catholic branding the Church to which I belong as heretical, or of his stating, to what extent he conceives it to be such. I simply ask the same indulgence of him.

The investigation of certain mysterious passages in the Scriptures has led me to the fullest conviction, that they bore in them an hidden import highly disadvantageous to the Church of Rome. If it is the will of God, that the veil which has been drawn over certain recorded facts, for the trial of our patience and our faith, should be removed, in order that new evidences of the truth, the unity, and the consistency of the Scriptures should be afforded, then to withhold any knowledge of such matters, as we believe on the fullest

consideration to be established on safe and sure grounds, would be a dissimulation and concealment of truth involving a higher degree of responsibility than, I confess, I dare encounter.

The charge of idolatry brought against the Church of Rome is one very indignantly repelled. But at least there is neither novelty nor singularity in alleging it, for all this was voluntarily, publicly, solemnly, and audibly done by every peer, temporal as well as spiritual, sitting and voting in the House of Lords, and by every member of the House of Commons, from the year 1677 to 1829, in the following words:—"I, A. B., do solemnly and sincerely, in the presence of God, profess, testify, and declare, that I do believe, that in the sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever: and that the invocation or adoration of the Virgin Mary, or any other saint, and the sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous."* I shall be told, that this is merely an *argumentum ad hominem*; I only use it as such, and as human authority of this age and nation for the utterance of this belief.

Some of the principles of interpretation of types, which are stated, arose so very recently in

* See 30 Caroli II. stat. ii.

my mind, that a variety of solutions of mysteries so enveloped presented themselves to it, whilst this work was under the press; one alone of them is embraced in it, as under those circumstances I could not obtain such time for the consideration of them, as is indispensably requisite, if due prudence is to be exercised in order that the subject may be well understood, that all true points of likeness may be caught, and all false avoided. If this attempt is sanctioned by those, whose approbation is authoritative, I may possibly venture at a future period to submit them to the judgment of men, should it be the will of Him, "in whom we live, and move, and have our being," that I should have the opportunity of so doing. I might in truth have delayed the present publication; but I felt myself urged to hasten to bring it to the light, lest the fearful, and thickening darkness of the heavens over our heads should forbid it. Indeed the nature and the magnitude of the dangers, which surround us, have compelled the least observing to recognize a peculiarly awful character in these present times; and their ominous signs are so plain and distinct, as to shake the courage of the boldest, and to impel the least attentive Christians to seek, though with fearful minds, in the predictions of Holy Writ the terrific history of the approaching day. It may then seem strange, if, when inquiring into matters figuratively, or directly foretold in the Scriptures, I should appear

to have caught no sounds of loud and monitory voices uttered under inspiration by men of old to those of the day in which I live, because I have not striven to render them more audible, or to tell, which it is of the apocalyptic trumpets that pours its blasts of woe and terror into our ears. If I have been silent on those awful prognostics, which have carried the deepest alarm into so many bosoms, assuredly it has not been because I have formed to myself any illusion upon their appalling purport, because the period of neglected warning has elapsed unobserved by me, because I have shut my eyes, that they may not behold the portentous forms of the spirits that are abroad, or that I could dissemble to myself the most painful consciousness of all, that naught is wanting, in its nature or extent, of provocation to heaven. Nor can I resist the overwhelming conviction of the dreadful accordance of the passing events, and of the moral whirlwind, which agitates our atmosphere, and of the threatened consequences, with the leading marks of the most awful prophesied catastrophes. But I may scarcely be called upon to apologise for not having entered upon a subject so vast and difficult, when I confess, that I do not feel myself capable of adding new and certain lights to those, which have been already thrown upon it. Nor should such things be treated of but by those, who can bring great learning to bear upon them, and who can dedicate to them pro-

found research and mature consideration, since narrow, hasty, or erroneous views on matters of such unspeakable importance, and on which extreme anxiety and highly excited feelings exist, must tend to produce very painful and prejudicial consequences.

But there is one indication of the purposes of Heaven, which he, who runs, may read in the pages of Holy Writ.

When the Almighty, in furtherance of a dispensation of universal mercy, had declared his intention to separate to himself a chosen race in the seed of promise, he also declared his blessing upon its friends, his curse upon its foes (Genesis xii. 3). He said to Jacob, through the mouth of Isaac, his father, "Cursed be every one that curseth thee, and blessed be he that blesseth thee;" and he spoke of Israel to the same effect through the voice of Balaam. These denunciations of the wrath of God against the enemies and oppressors of Israel, whether proclaimed against particular nations designated or expressed generally, are most numerous and explicit, and have no stated limits of space or time; and indeed it is highly probable, that the nations so named typify in that respect others existing in the time of the Christian dispensation. None of these menaces are more striking than those which are directed against Babylon; the threatenings of God's uttermost wrath against her, both as a gigantic and re-

lentless oppressor of Israel, and as abounding in idolatry and other offence against heaven, are most multiplied, and peculiarly awful; and the Lord gave this command, "Go ye forth of Babylon, flee ye from the Chaldeans" (Isaiah xlviii. 20.); "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity" (Jeremiah li. 6.); "Yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord" (Jeremiah li. 44, 45.). But the typification of the mystical Babylon by the Euphratean city of that name is clear and express; it is impossible to mistake the *great city, which reigned over the kings of the earth*, in the days of St. John, and which was erected *on seven mountains*. But should it be denied, that the fortunes of the ancient are to be those of the Babylon of the Apocalypse, although their offences, both with respect to a worship most offensive to heaven, and to oppression and persecution of the people of God, have precisely the same character and features, that record of woe, we must remember, contains denunciations of calamity and extermination against the latter, at least as extensive and terrific as those uttered by the prophets of yore against the seat of the Chaldean empire; and the injunction to fly from her walls is in each case the same. An heavenly voice thus commands, and warns us respecting the spiritual

Babylon, which is represented as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Revel. xvii. 6.); "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revel. xviii. 4.). If we can determine, in how far, individually or nationally, we may have shewn kindness or enmity to Israel, and in how far we may have, or may not have, come out of Babylon, we may then be enabled to judge, in what measure we should apply to ourselves heavenly promises, or denunciations, of the most momentous nature.*

* The authority for the different statements contained in the above paragraph will be found in the historical parts of the Old Testament, in the Psalms, and in the prophecies of Holy Writ; and to many of such of them, as are furnished by the two last-mentioned divisions of the ancient Scriptures, a reference is subjoined. It should be observed, that some of the predictions of the Old Testament here adduced according to their literal sense, as relating to the destinies of Zion, Jerusalem, and Israel, and their foes, have been applied, according to a figurative sense, to the future fortunes of the church and its enemies, an application which, on close examination of the different passages, will be found to involve palpable and considerable inconsistencies. But a very serious risk is incurred by the adoption of such a process in unfolding prophecy. Difficulties are created where none exist. If once the plain and obvious meaning is abandoned, there cannot by any possibility be any certain rule of interpretation; the application can be but conjectural. It

is highly dangerous, and wholly objectionable, ever to seek in Scripture a secondary or figurative sense, unless a literal one is impossible; and it is equally so to give a secondary or figurative interpretation to prophecy in the first instance, unless a literal application involves an impossibility. Secondary or figurative accomplishments cannot take place until after a primary and literal fulfilment of the prediction, if it be one susceptible of such fulfilment; and of this last-mentioned description are the prophecies now in question. Unless the Scriptures be construed according to these rules, they can neither be understood nor defended.

Psalms ix. 13—16; xliv. 1—7; lx. 6—12; lxxviii. 22—30; lxxix.; lxxxiii.; cv. 14—24; cviii. 7—13; cxviii. 1—18; cxxix.; cxxxv. 6—12; cxxxvi.; cxxxvii. 7—9. Isaiah x. 12—34; xi. 13, 14; xiii.; xiv. 1—27; xix. 17; xxi. 1—10; xxix. 7, 8; xxxi. 4—9; xxxiii. 1—12; xxxiv. 1—15; xxxvi.; xxxvii.; xli. 8—16; xliii. 14—17; xlv. 1—4; xlvii.; li. 21—23; liv. 17; lx. 12—14; lxiii. 1—4. Jeremiah xxv. 12—33; xxx. 10—20; xlvi. 28; xlviii. 26—46; xlix. 1, 2; l.; li. Lamentations iv. 21, 22. Ezekiel xxv.; xxvi.; xxviii. 20—24; xxix. 1—12; xxxv.; xxxviii.; xxxix. 1—22. Joel ii. 18—20; iii. 1—8. Amos i. Obadiah. Micah iv. 11—13; v. 5—15. Zephaniah ii. 8—11; iii. 14—19. Zechariah i. 14, 15; ii. 6—9; ix. 12—15; x. 5—12; xii. 1—8; xiv. 1—15. Revelations xiv. 8; xvi. 17—21; xvii.; xviii.

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CHAPTER I.

ON THE RECORD OF THE DELUGE.

AMONGST the prints, which accompany Captain Symes's account of his Mission to the Court of Ava, will be found a delineation of the foot of Gaudma, the Indian Boodh, whose religion is professed by the Burmese. Captain Symes, when in the neighbourhood of Meeaday, on the Irrawaddy River, saw upon a flat stone of coarse granite the impression thus copied: it was said to have been actually made by the foot of Gaudma. The form is an oblong square, rounded at the end, which represents the heel; and five compartments at the other end designate the toes. What follows is a part of his account of it: "On the plane of the foot, upwards of one hundred em-

blematical figures are engraven in separate compartments; two convoluted serpents are pressed beneath the heel and five conch shells, with the involutions to the right, form the toes. It was explained to me as a type of the creation, and was held in profound reverence. There is said to be a similar impression on a rock in Adam's Peak in the Island of Ceylon."

We here find in this venerated "type of the creation," serpents pressed under the heel of the foot of Gaudma, who is represented under the human figure; a coincidence too remarkable with a prophecy respecting the serpent in the Mosaic record of it, to leave a doubt of our finding here a trace, and a memorial of that same prediction. But Captain Symes makes no remark to that effect, and has evidently no view or theory to sustain in bringing this circumstance to our notice; and his artist, who made the drawing, was a native Indian.

It is thus, that we have presented to us in a highly revered record of an idolatrous religion of great antiquity, and occupying an immense extent of the surface of the globe, a testimony to the truth of a most essential fact of the earliest period of our inspired history. But if this be so, if such evidence arises from one of the strongest holds of the enemy, are we to wonder if the earth itself, the scene of the stupendous transactions it narrates, should bear multiplied witness to the fidelity with

which it has depicted them? The discoveries of our modern men of science, in bringing her secrets to light, have been in no respect more interesting than in the developement of facts, which relate to the time, which immediately preceded the flood, and to that terrific catastrophe itself. The last traces of a general Revolution on the face of the earth, which the modern geologists have discovered, are those of an universal deluge, which covered the tops of the highest mountains at a distance of time not exceeding six thousand years. Thus says Cuvier; and no remains of man have hitherto been found in the beds formed in the various convulsions of the earth, including those which are the effects of that deluge.

It appears from recent geological researches, that immense numbers of enormous animals perished in the deluge, and that their species then became extinct; and some of the largest animals now existing must have ranged over a far larger portion of the earth, than that which their descendants now frequent. Thus the hippopotamus, at present only known in the interior of Africa, is discovered to have been an inhabitant of England; and his bones deposited in places now far distant from such bodies of fresh water, or from streams of such a depth, as those, which he can inhabit, have led to the hypothesis imagined by one of our most ingenious and profound geologists, Dr. Buckland, of the existence of a large lake

in the north of England, in a country which is now only a dry basin cut with various small rivers. He shows what must have been its boundaries, its feeding springs, and where it must have burst its bonds. This hypothesis, ably sustained by its author, receives strong support from the clear evidence of large antediluvian lakes having existed in other parts of Europe, in spaces which are now dry.

The appearances of the respective countries, and facts relating to them, have led German philosophers long since to the supposition, that both Bohemia, and Upper Austria together with Bavaria, were mighty inland seas of old; that the former lake ran off on finding a vent where the Elbe now passes through the mountains near Schandau in Saxony; and the latter near Linz in the present course of the Danube. And if one has to seek a cause why the barriers of such lakes should have yielded to the weight pressing on them, it may naturally be found in the immense increase of water which the deluge, when flowing off, will have left in them. Munich stands at a point which would have been near the head, or upper extremity, of the great Bavarian and Upper Austrian Lake, and which is the most distant from Linz, and where, necessarily, when the flood flowed off, its current will have been the weakest; and there it is, that rubbish (debris) from the Tyrolian Alps, which begin to rise about forty English

miles to the southward of that city, would have been deposited by such of the waters of the deluge as, when subsiding from those mountains, took their course over the plain which lies at their northern foot. Now it is found, that the soil all about Munich is mere rubbish to the depth of about sixteen feet, and consequently unfertile, and the country is there level; but at that distance below the surface, a strong soil and the remains of aquatic plants are found. Marl too is seen at about the same depth in the banks of the Isar. Indeed if the appearances of different countries are examined, and the opinions of the inhabitants are inquired into, it will seem probable, that the frequent existence of gigantic lakes was a leading feature in the earth before the deluge, and that the ocean was much smaller before "the day in which all the fountains of the great deep were broken up," than it is at present.

It is most interesting and important to consider, that whilst geology and comparative anatomy throw highly valuable lights on the inspired record, that record alone explains the discoveries which they have made; and it becomes a matter of the highest interest, to endeavour to trace out by their united aid certain dispensations of the Almighty with respect to the flood, in which his attributes of perfect foresight, mercy, and might, stand conspicuous and vindicated.

With the knowledge, which we possess of the

discoveries which have been made, we may safely and usefully take in hand the Mosaic record, and consider whether the state of things here briefly described presents any thing irreconcilable to it; and farther, whether that record does not offer a satisfactory explanation of it; and whether the facts now brought to view do not tend essentially to the establishment of the truth of that history of them, and, in conjunction with it, to unfold a system of conduct held by the Almighty towards the rebel race of man, tending eminently to glorify the perfect wisdom and mercy exercised by the all just Judge and supreme Lord.

The foreknowledge of God must stand unquestioned, and as essential to him as a necessarily component part of his perfection; nor can we possibly doubt of its having been exercised upon all his works; and we find a distinct evidence in the Scriptures of its having embraced the future fortunes of man, long ere he was created, when we read of "the Lamb slain from the foundation of the world." It must therefore be assumed and understood, as of perfect certainty, that the Almighty foresaw that his justice would require that he should at a fixed time destroy the human race, and that he should employ a flood for that purpose. We too can well understand, that he who is love, foreknowing that his perfect justice would demand that the punishment of the inhabitants of the earth should be general, in his perfect mercy

would devise means of causing the total number of the future sufferers to be comparatively small; and it is evident, that a simple and effectual mode of accomplishing that purpose would be found in the prevention of their rapid increase. The principle of universal punishment was equally well established, and the exercise of justice equally complete, provided *all* the guilty perished, whether this total was formed of one hundred thousand souls, or of one hundred millions. In this view therefore it is perfectly intelligible, that the Lord, in order to repress and to prevent an augmentation of the numbers of the human race which would have multiplied those of victims, should confine antediluvian man to a small portion of the globe. Accordingly, whilst all examinations of the earth hitherto made testify the existence of all sorts of animals but man, before its face was changed by a tremendous deluge, which heaped the soil upon their remains, no traces of human beings, as existing before the flood, have been found. Now the consideration of certain scriptural facts would alone, if we were unassisted by physical discoveries, or by the calculation of what might well be supposed to be the conduct held towards man under such circumstances by his all-knowing, all-merciful, and all-powerful Creator, lead us to the conclusion, that he did not multiply greatly, certainly by no means so rapidly before the deluge, as he did after it, at any rate that he did not spread over *the earth*; but where he spreads he

multiplies, and thus is compelled to disperse again, in order to seek new and unoccupied countries.

It is recorded, that God commanded man, before the fall, to "be fruitful and multiply, and replenish the earth and subdue it;" and after the fall he announced to the woman, that "he would greatly multiply her sorrow and her conception, and that in sorrow she should bring forth children." But it is to be observed, that very many heavenly predictions are not brought into accomplishment, until immense periods of time have elapsed; and we find that Eve herself, to whom this declaration of the Almighty's will was made, had but two sons, until a third was given her to replace the murdered Abel; and Noah, although he was destined to re-people the world, had only three sons; and this happened moreover, when men lived more than ten times longer than they do now. But after the flood, Japheth had seven sons born to him, Ham four, and Shem five. By the decree issued after the fall we are also led to believe, that the fecundity of women would be greater after that event than before, but by no means, that it should exceed or equal their fertility after the deluge, when the command to re-people the earth was twice reiterated in the same ordinance, with especial circumstances of encouragement to man to obey it. But, be this as it may, there was another very efficient cause preventing the extension of the human race over the *earth, between the fall and the deluge.*

God gave to man at the creation the dominion over the beasts; but it was evidently withdrawn at the fall, with the exception of those animals whom he was to offer up in sacrifice: neither indeed was the permission to eat the flesh of animals granted until after the flood. (Genesis ix. 2. 3.)

If the fear of man had remained imprinted in the minds of the beasts, God, who does nothing superfluously, surely would not have informed Noah anew of a known existing fact, which must have been familiar to the favoured patriarch; and if that fear of man already existed amongst them, assuredly the Almighty would not have spoken of it as a feeling, with which he was about to inspire the brute creation. He says, "The fear of you, and the dread of you, shall be upon every beast of the earth," &c. (Gen. ix. 2.) Now how powerfully must the just fear of such fierce, voracious, and enormous animals, as, it is discovered, inhabited the earth before the flood, have tended to confine man to a small space of it, when he knew that they had no fear of him! But if God in mercy confined man to a small space of the earth, we must be aware, that during such restriction, the all-wise and all-bountiful Creator would not permit that vast and beautiful regions should lie waste and unoccupied by living beings, to whom their produce might furnish sustenance; and accordingly we find, that it was thickly occupied by the brute creation, and in great part by gigan-

tic animals. Immediately after the flood, the command to re-people the earth was issued to Noah and his sons in these terms: "Be fruitful, and multiply, and replenish the earth;" (Genesis ix. 1;) and so intense was this purpose of the Almighty, that the command is twice distinctly repeated in the decree and declaration then issued, as it ends with these words: "And you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein." (Gen. ix. 7.)

If we consider the facts ascertained, and reflect upon this decree, it will not be difficult to arrive at a perfectly satisfactory conclusion, why it was that a remarkable difference took place at the flood, in God's dispensations respecting certain descriptions of animals, a change which also helps to elucidate the explanations here offered.

The existence even of the animals living at present on the earth, without their having the fear of man impressed on them, would have been inconsistent with God's new dispensation, that it should be fully peopled; and it is evident, that for that reason he instilled it into them; and the assurance, that he would so do, is interwoven with the exhortation and command to multiply. But the existence on the earth of the enormous and voracious antediluvian animals, of which the remains are found, would have been incompatible with that dispensation on account of their bulk and consumption of food, vegetable or

animal, even if they had been inspired with that fear. They were on this account, no doubt, destroyed at the flood ; and the whole of these dealings of the Almighty lead decidedly to the conclusion, that the earth was thinly peopled before the flood, and in one spot.

Under reasonings upon facts, such as are now submitted, we understand easily, why that, which geology shows to us to have happened, did actually take place. When God, in his all mercy, chose and ordained that man should people the whole earth, it was necessary to remove from it those gigantic animals, in order that none, however minded, should be left upon its surface but such as whose existence would be made subservient to, at least compatible with, that dispensation ; and such the smaller animals saved in the ark became, when the fear of the being, to whom the duty of replenishing the earth was devolved, was rendered intuitive to them. We see, that of the antediluvian animals there were many whose weight and bulk alone would have rendered them, even if subdued by man, useless, unmanageable, expensive, and prejudicial. These magnificent beings had answered God's all-merciful purpose that they should enjoy their existence upon the earth, until the sons of Adam should replace them, should ornament its surface, and keep man in his narrow boundaries until the deluge ; for as the human race inspired them with no dismay, the

fear of them must have contributed materially to retain it within a circumscribed space, in which their collected numbers could best defend themselves against those stupendous quadrupeds; and they were annihilated in the deluge, and doomed not to revive in their progeny, as soon as their presence would have militated against the new heavenly dispensation, and would have impeded the extension of man, when that extension was decreed by our heavenly Father, and was consistent with his provident mercy.

Another strong presumption, that man did not, before the flood, extend himself beyond a limited portion of south-western Asia, arises from the following consideration. It is a well-known and established fact, that when nations separate into distinct portions, they fall into different dialects of the same language. Thus the great Malay family, scattered over the southern ocean in New Zealand, the Marquesas, the Friendly, the Society, the Sandwich, and other islands, in no two divisions of it speaks exactly the same dialect. Now, up to the period of the attempt to build the Tower of Babel, there was not even a shade of difference in words, or in pronunciation. The Hebrew expression, from which we derive this knowledge, is, as we are told, that the whole of the earth was of "one tongue and one lip." This proves how closely the earliest postdiluvian men must have kept together, and shows that this gregariousness must have been a

confirmed habit of the human race. But the very strong and irresistible tendency of man after the fall to keep together and nowise to separate appears from this, that they even journeyed in a body. All this indicates powerfully, not only that mankind had not dispersed, but also a determined habit of the men of that day, inherited no doubt from their ancestors, not to disperse. (Gen. xi. 2.) When it was God's purpose to scatter the human race over the earth, it became necessary to introduce a new dispensation—the multiplication of tongues—in order to force and drive it asunder. And here a new proof of God's signal mercy, even in an act of justice, and of prevention of offence against him, is displayed. He merely separated the builders of the Tower of Babel, exercising, as his means of so doing, a dispensation which accelerated the peopling of the earth. But this exercise of his power to produce that dispersion, and its necessary effect, lead us to the conclusion, that, without this miracle, man would have remained in one mass, and that he did so before the deluge. It required a preternatural exertion of divine power to make the sons of Adam separate into families.

An argument also in support of the supposition that antediluvian man remained in one mass of population, and that it was not an extensive one, has been deduced, and fairly it appears, from what is said by St. Paul, (Heb. xi. 7,) that Noah, by

preparing an ark, "condemned the world;" as, had mankind been scattered in any thing like the degree to which it is now, the greater part of it could have known nothing of the warning given by the construction of the ark, and certainly would not have incurred condemnation for despising an admonitory sign, which they had neither seen nor heard of.

It is moreover generally understood, that in Genesis by the sons of God are meant those of the descendants of Seth, and by the daughters of men those of the descendants of Cain. Had the human race dispersed itself over the earth before the flood, the most obviously natural and earliest separation would surely have been between these two races; but we find that, instead of so doing, they intermarried.

The conjecture, that the human race multiplied before the deluge in a much smaller progressive proportion than since that catastrophe, is also supported by the following consideration. If the human race had the same tendency to multiply as rapidly before, as it had after the flood, we may naturally inquire, why it was that God, who, before the fall of man, and the consequent curse which he pronounced on him, had commanded him "to be fruitful, to multiply, and to replenish the earth," should again, immediately after the deluge, repeat this command twice in the same decree, if it had at first been accomplished to the

same extent as it was after the repetition of it? The Lord's assurance, that he would not again curse the ground any more for man's sake, nor again smite any more every thing living as he had done, would have sufficed to remove all impediments to population, arising from the fear of another universal destruction of the human race.

There appears to be another indication in Scripture, that man before the flood dwelt in one community alone. It was only after the flood, that man was authorized and commanded to put the murderer to death; (Gen. ix. 6;) before the flood, he was positively forbidden so to do. (Gen. iv. 15.) God even set a mark upon the fratricide Cain, "lest any finding him should kill him." The guilt was the same of course in both cases; but after the deluge, the punishment of death was decreed, and committed to the hands of an earthly judge. It cannot therefore be doubted, but that God in his all wisdom made this complete change in his ordinances in the same matter, with a view to altered circumstances of the existence of man at those two different periods, and for his weal. Man, before the flood, lived certainly more or less under a theocracy, of which, amongst many other facts more directly proving it, the mark set upon Cain is an instance. So long as men lived in one mass, they would recognize that mark and respect it, being aware that the culprit lived under punishment from heavenly, and was not amenable to

human, justice. But had men spread over the earth, the whole matter would have been forgotten, or have become unknown amongst distant nations, in the course of the hundreds of years of antediluvian life, and the sign would have become unavailing.

Now had the antediluvian human race extended itself over the whole face of the globe, it must, by the effects of permanent and universal causes, have fallen into different nations under various governments; and hence would have arisen perpetual causes of collisions between those nations, which would have been incompatible with a theocracy, such as however did exist. The condition of man, such as he now is, in separate communities, gives rise to incessant conflicts of interests between them, which would have led him under a theocracy, through various ways, to such dealings towards his fellow-creatures in other communities, as must at every instant have excited in new modes the wrath of God towards him. When God caused the human race to people the whole earth, he gave to it a new law respecting the murderer applicable to its new circumstances, adapting invariably his means to the end he had ordained. One nation, as Israel, can be theocratically governed; but it is inconsistent with the present existence of men, that two within reach of each other should be so ruled at the same time. As soon as various nations were formed, and

the theocratic government ceased, it became necessary for self-protection, that each community should have the right to put the murderer to death; and God accordingly gave them that right, and for his justice sake, added also the obligation to enforce it.

Amongst the various facts recorded, from which God's especial intervention in the affairs of man is deducible; may be farther cited, his visible acceptance (in what manner soever denoted) of Abel's, and his rejection of Cain's, sacrifice, Eve's knowledge that the Lord had appointed Seth to replace Abel, Enoch's translation to heaven, the prophetic knowledge given to Enoch, (Jude xiv.,) that imparted to Lamech, the descendant of Seth, respecting Noah, and God's dealings towards Noah with regard to the deluge.

In all this matter fresh means of asserting the righteousness of God's dealings towards man are found. We are responsible in proportion to the light we enjoy. Man living thus in one body under a theocracy, that is, under the blessing of the immediate guidance of God, under frequent and visible dispensations of his mercy, of his warnings, and of his justice, was made answerable according to the knowledge afforded him; he sinned most grievously against his Maker, and was by him swept off from the face of the earth, with the exception of one family. God then bade the preserved few to take possession of the whole earth,

and to replenish it. The theocracy ceased but by degrees, and, we may suppose, in proportion as this command to multiply was obeyed, as that form of government became inapplicable to man in his new circumstances; for there are clear traces of a theocracy existing in the first ages after the deluge.

The multiplied proofs recently obtained both from remains of antediluvian animals,* and in general from fossils of various sorts, that the cold regions of the earth formerly enjoyed a tropical climate; vast countries now covered with sand or rubbish, which thus overwhelmed are rendered useless to man, whilst they have sub-soils pregnant with principles of fertility, and various other traces of devastation, testify that the all-merciful, all-wise, and all-perfect Creator thus brought wreck and

* The disruption of a large body of ice on the Siberian coast of the Polar Sea disclosed, some years since, a frozen antediluvian elephant, of a species not now existing. The specimen was perfect, and had been kept in such unimpaired preservation by the ice, that the dogs of the hunters, who made this discovery, fed upon the flesh, whilst their masters were gone to seek assistance to remove this extraordinary relic. As the flesh was thus incorrupt, and nowise sodden, as it must have been had the dead animal floated about in the waters of the deluge, we are forcibly led to the conclusion, that the dispensation through which a climate of extreme cold succeeded to one of tropical heat, in the farthest northern and southern regions of the globe, took place instantaneously.

ruin on an immense extent of his own fair work, and offer to him, who may hesitate to accept the Mosaic record as authentic, a fearful and bewildering problem, why the Deity should thus have defaced the fruits of his own magnificent labours. Surely in this state of things there is enough to confound and to perplex the sceptic. But the Christian knows, not only that two successive curses on the earth were provoked from the justice of God by the wickedness of man, by the repeated revolt of the creature against his Maker, but that his mercy will be proved as conspicuously as his justice has been ; for that finally all things will be restored, when that justice shall have been finally and completely satisfied, and the rebels of the human race shall have been compelled to bow the head in repentance and submission to the sceptre of his Son.

As two successive curses on the earth have been mentioned, it may be right to remark, that we are apt only to remember and to speak of the one pronounced at the fall ; but we should have also in mind the second, which accompanied the flood, as indicated in Scripture, as well as fearfully proved by the dreadful devastation produced by that terrific judgment, of which the whole globe bears unquestionable evidence. In Genesis (vi. 13) God says to Noah, "The end of all flesh is come before me, for the earth is filled with violence through them ; and, behold, I will destroy

them *with the earth* ;” thus declaring beforehand his purpose of inflicting immense evil upon it. And again, we are told that when Noah had made an acceptable sacrifice, God said in his heart, “I will not *again* curse the ground for man’s sake.” (Gen. viii. 21.) And still later, God declared to Noah, “Neither shall there be any more a flood to destroy the earth.” (Gen. ix. 11.) And, conformably to the analogy visible through all the works of God, we find that at the same epoch a new malediction fell as well upon man, as upon the earth which he inhabits, by an immense reduction of his life which then took place.

But however great and disadvantageous to man were the changes then effected in the earth, we should by no means be justified, either on scriptural or on physical grounds, in concluding that an utter subversion of its surface took place at the flood, that the sea became land, and the land sea. It is remarkable, that Moses speaks of the four rivers of Eden as actually existing in his time, one of them being the well-known Euphrates; and the olive leaf brought to Noah by the dove must have been plucked from a tree standing and alive: had it been taken from one uprooted by the deluge, and floating on the waters, with its leaves sodden and faded, it could have given him no evidence, “that the waters were abated from off the earth.” But the largest and most powerful of the brute creation were destroyed by the deluge, and dis-

appeared, and their places are held by smaller species of their respective genera; and the antediluvian man, whose average life appears to have been about nine hundred and seven years, is represented by a short-lived descendant whose years are seventy. Vast regions, which enjoyed the most genial climates, are covered with eternal ice; and others are rendered partially barren, or irremediably unproductive, by sand or other substances which defy cultivation, and which have been heaped upon them.

The particular subject of this inquiry may now be resumed with a view to offer the general result of it; which is, that if we take into our consideration the physical facts which have recently been brought to light respecting the animal world as existing before the flood, and as affected by it, and various facts recorded by Moses appertaining to the earliest ages of the world, seeking and calling to our aid the lights, which may be derived from the book of Genesis respecting the dispensations of the Almighty of that day, there will be satisfactorily developed such a system of conduct adopted by the Ruler of the universe towards the fallen race of Adam, as will conspicuously and eminently attest his glorious attributes of perfect justice, mercy, and wisdom.

The Scriptures teach us that man, before the flood, inhabited a district of south-western Asia;

and if the reasonings here adduced, derived from the sacred writings, are valid, he never quitted it ; and it would be in vain to seek elsewhere for fossil human remains ; but that region is impervious to the researches of European science.

CHAPTER II.

THE FAMILIES OF ISAAC, JOSEPH, AND MOSES.

ALTHOUGH there are events narrated in the Bible which have a mysterious typical import without their bearing characteristics, which might, at first sight, lead us to suspect it, there are others, whose features are so peculiar as to excite in us at once that suspicion; and, in other cases, we may be led to it by a recurrence of the same circumstances too frequent to be otherwise explicable, or by a statement of facts not apparently connected with the history of the Israelites, or with the dispensations of the Almighty, and which carry no visible instruction or intrinsic interest with them, and which we necessarily conclude to have been inserted for some occult purpose.

Some very peculiar circumstances, and in all the cases the same, were observed to exist in the families of Isaac, Joseph, and Moses, and led to

the investigation, of which the result is offered in the present chapter.

It was observed, that in an age of polygamy, and of numerous families, Joseph had but one wife and two sons; and then, on searching for similar instances, that Moses and Isaac were alike circumstanced in that respect; then, that in a people which is rather a family than a nation, and in which even its various divisions were maintained so strictly, that heiresses were required to marry in their own tribes, these distinguished leaders of Israel had for their wives strangers, who were brought from, or sought in, foreign countries, Abraham, sending for Rebekah for Isaac from Syria, Joseph marrying the daughter of a priest of On in Egypt, and Moses the daughter of a priest of Midian in that land.

It was farther observed, that in each case the younger son was preferred to the elder; as Jacob obtained the birth-right of Esau; Ephraim was preferred to Manasseh, his elder brother, even in despite of his father; and the elder son of Moses was named "Gershom," or "a stranger there," a name of seriously disadvantageous import in Israel, whilst the younger was called "Eliezer," or "my God is an help."

The history of Esau and Jacob would alone teach, us what was the value of the birth-right, of primogeniture, amongst the descendants of Abraham, before the promulgation of the law. Under

the law the first born belonged to the Lord, and were to be redeemed; and the elder son had a double portion.

The same features thus run through the families of Isaac, Joseph, and Moses; and every thing in them thus was unusual and strange, according to the times they lived in, or the usages, or laws of the nation they belonged to. They would have been striking and perplexing, when all combined together, in any one Israelitish family; but how much more are they so, when we find them thrice repeated, and occurring each time in that of the most distinguished man of his day of that people! It was the repetition of these various and marked peculiarities, and in the sacred number of three times, which led to the persuasion, that some hidden mystery attached to them; and the first step in the discovery of it, if such it is, was the observation, that each of these personages was also a type of Christ: Isaac, as an innocent human victim brought by his father to be offered up in sacrifice on Mount Moriah, in obedience to the commands of God, a man of a holy and peaceful life; Joseph, as unjustly condemned to death by his brethren, the sons of Israel, afterwards pardoning them, and saving them from perishing; and Moses, as the great lawgiver, head, and deliverer of Israel.

The next consideration which arose was, who it could be, that is represented by their wives. But, since the husbands were all types of Christ, we

have only to seek, whether there is any thing, which is personified, or figuratively represented, as his bride; and we discover easily, that this personification, or figure, is constantly used in all parts of the Scriptures, and especially in the Song of Solomon, to designate the church. Our Lord, speaking of himself, says, "Can the children of the bride-chamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast!" And John the Baptist, speaking of our Lord, and of himself, says, "He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled." And that the nature of the union of Christ with the church is signified by the ties of wedlock between the man and his wife, is no where more strongly and clearly pointed out, than by St. Paul in his Epistle to the Ephesians, (v. 22, &c.)

The bride does not seek the bridegroom, but is sought by him, and was so especially in those cases where she was a stranger; and thus, the church, as composed of human beings, partakers of the universal human infirmity and corruption, seeks not Christ, but is mercifully sought for by him; and how alien our nature is to God, and how wonderful is his mercy in pursuing us, as it were, with the proffers of it, whilst we, in our hearts and

lives, are foreign to him, is forcibly depicted by this most appropriate figure of a stranger woman, sought for in her own country, or brought to him by an Israelitish bridegroom, who, making her the object of his tenderest care and affection, unites her to himself by the most endearing ties.

This figure of a stranger bride of Christ is to be found in the 45th Psalm, which is highly prophetic of him; for she is told "to forget her own people and her father's house," words which distinctly indicate that she is a foreigner.

If this explanation be just, the sons of these wives will necessarily represent the two great branches, in which the church of Christ will finally exist, after the aggregation to it of the Hebrews, that is, the Gentile and the Israelitish branch. Of these, it is obvious, that the Gentile is the first-born; but we know, from the infallible word of prophecy, that when Israel, restored to the land of Canaan, shall serve its Messiah with a spiritual worship, that the Israelitish, the younger branch, shall shine pre-eminent in holiness and in the favour of the Almighty.

It is necessary to carry in mind the type thus explained, and the remarkable fact, that the Almighty has vouchsafed to lead our attention to it, and to confirm the interpretation of it, by a triple repetition of it, when we approach the consideration of that next to be treated of, in which the same leading feature is to be found, in which events re-

lating to the union there typified are foreshadowed, and in which the prophetic representation is also thrice repeated.

It will be found to be a general rule of interpretation of types, that wherever Israelites and Gentiles appear together in any transaction, they shall each only be assumed to adumbrate persons or things appertaining respectively to their own particular division of that great religious classification of the human species. But this principle of appropriation certainly does not apply in the cases, to which this chapter refers. There is in each of them the same mixture of national character; in each case the father was an Israelite, and the mother a Gentile; and the children were therefore of mixed descent; and it was necessary that those children should in each family be born of the same father and mother, in order that the very close union and relationship between the Jewish and Gentile branches of the church should be portrayed.

CHAPTER III.

ABRAHAM'S AND ISAAC'S DENIALS OF THEIR
WIVES.

THERE is perhaps no part of the whole narrative in the Old Testament, which leads more powerfully to the conclusion, that some mysterious instruction lies veiled from our eyes in what is related, than that of the facts of Abraham's and Isaac's denials of their wives.

In the 12th chapter of Genesis, we see Abram, with his wife Sarai, driven into Egypt, a Gentile land, by famine, and, because she was "a fair woman to look upon," he denied that she was his wife, lest they should kill him in order to get her into their power; and he desired her in consequence to say that she was his sister. She was taken into Pharaoh's house, and in so far was in his possession; but she did not become his wife. God plagued Pharaoh and his house severely for this evil conduct of his; and the Egyptian monarch, enlight-

ened by these judgments, sent them away in safety, and with them all the gifts, with which he had previously loaded him for her sake.

Again, in the 20th chapter of Genesis, we find Abraham and Sarah sojourning at Gerar, in the dominions of Abimelech, a Philistine king. Abraham declared that she was his sister, and Abimelech took her; but she did not become his wife. God inflicted plagues in consequence upon Abimelech, his wife, and his maid servants, and revealed to him in a dream, that Sarah was the wife of Abraham, a prophet, through whose prayers he should live, if he restored her to him, but that he and his should surely die, if he failed to do so. Abimelech reproached Abraham with having deceived him. Abraham excused himself by saying, that apprehending the fear of God not to be in that place, he had so acted; but that Sarah, besides being his wife, was in truth a near relation of his own. On this Abimelech restored Sarah to Abraham, and gave him sheep, and oxen, and men, and women servants, and allowed him to dwell where he pleased in his land. Abraham, upon this, prayed to God in his behalf, and he, and his wife, and his maid-servants, were healed.

Again, in the 26th chapter of Genesis, we see Isaac, the child of promise, with Rebekah his wife, driven by famine into the territory of another Philistine Abimelech, also king of Gerar, and dwelling in that city. And be it observed that the hand of

God shows itself particularly in this transaction, for when Isaac went thither, "the Lord appeared unto him, and said, go not down into Egypt; dwell in the land that I shall tell thee of. Sojourn in this land, and I will be with thee and bless thee, &c.;" and it is added, "and Isaac dwelt in Gerar." The land, spoken of as *this land*, seems here to mean the land of Canaan; but the order appears to have then embraced particularly that part of it in which Isaac was; and he evidently so understood it. When its inhabitants inquired of him respecting Rebekah, he said she was his sister, "for he feared to say she was his wife, lest the men of the place should kill him for Rebekah, because she was fair to look upon," thus denying that she was his consort. Abimelech discovered that she was his wife, and asked, why he said she was his sister; he replied, that he said so lest he should die for her. Abimelech represented the sin, into which some one of his people might have fallen under this misrepresentation, and charged them to touch neither the husband nor the wife on pain of death. Upon this Isaac sowed in that land, and received in the same year most abundant crops. The blessing of God was upon him, and he became powerful and rich in sheep, and cattle, and numerous servants.

It is impossible to pass these three several complicated occurrences in attentive review, without being struck by the singularity of their being

made a part of the general history of Israel. They are connected with nothing in the preceding or subsequent history of Abraham or his descendants; they do not redound to the credit of the patriarchs who were engaged in them; and the moral instruction to be derived from them seems to be nowise sufficient to account for the introduction of the narrative of them. But still more striking is the extraordinary similarity of the various very singular circumstances, which thrice occurred; and the improbability that in the course of things such varied and peculiar events thus combined together should thrice happen, and within the space of a hundred and twenty years, and that they should twice befall the same person, and once his son, so entirely passes all human calculation, that we are unavoidably led to the conclusion, that they were so disposed by the hand of God, and that they are designed to foreshadow mysteriously future important facts or dispensations.

When we attempt to approach the solution of this mystery, it will be advisable for us to consider that, which has been offered of the type last treated of, and the rather, as, like this, it was thrice repeated; as the relation of the husband to the wife forms a leading feature in each of these histories so strangely similar to each other; and especially as two of the actors in it, Isaac and Rebekah, were also actors in the scenes now before us.

That patriarch and his wife were assuredly in the circumstances last observed on respectively types of Christ and the church; and being here also introduced in their conjugal relation, we must necessarily conclude, as a matter of course, and according to all fitness and analogy of interpretation, that they again respectively typify them. And if Isaac was there, and is here a fit typical representative of our Lord, such undoubtedly is Abraham the friend of God, who was the great ancestor of the Hebrew nation, and its chief, to whom the promises and the rite of circumcision were first given, for he was the head of Israel after the flesh, as our Lord was after the spirit; and Sarah, distinguished as she also was by God's especial mercies, and who received from him the name of princess, becomes, as Abraham's wife, the type of the church.

In the histories now under review therefore, we are to assume that Abraham, in the two first instances, and Isaac in the second, are types of Christ, and Sarah in the two first instances, and Rebekah in the second, of the church his bride; and as the church, when in its perfect state, is described as excelling in beauty, we are here distinctly informed of the comeliness of both Sarah and Rebekah.

Had not the wickedness and blindness of the Jews resisted the all-wise and all-gracious purposes of the Almighty, the church of Christ

would necessarily, in the first instance, have embraced the Jewish people, amongst whom our Lord was born, and lived in the flesh, and exclusively preached the gospel; and it would afterwards have extended itself to the whole of the Gentile nations. The promises were given to Israel. "To the Israelites pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." (Romans ix. 4, 5.) Theirs then was the gospel of right in the first instance. The religion of Jesus Christ was a fulfilment of their law, and it was signified by innumerable prophecies and types of their scriptures. Our Lord himself declared, that "he was not sent but unto the lost sheep of the house of Israel;" and, speaking to the Canaanitish woman of his mission, he said, "It is not meet to take the children's bread and to cast it to the dogs." To the Samaritan woman he announced, that "salvation is of the Jews." (John iv. 22.) During the three years of his mission he never stepped over the precincts of the land of promise. And when our Lord, after his resurrection, declared to his disciples "that repentance and remission of sins should be preached in his name among all nations," he added, "beginning at Jerusalem." St. Paul too the great apostle of the Gentiles, who

was sent to them by the voice of our Lord himself, (Acts xxvi. 14—18,) states, that he first preached the gospel to the Jews, and then to the Gentiles. (Acts xxvi. 19, 20.) He speaks of the Mosaic law as our “schoolmaster to bring us unto Christ,” (Gal. iii. 24,) and of the Israelites as the good, and the Gentiles as the wild, olive-tree.

Israel having put to a cruel and ignominious death its Redeemer, the anointed, the converted heathen nations became heirs to the gospel in their place, and the church of Christ Gentile. But its purity was coëval only with its low and humble state. As its worldly fortunes rose, its spiritual innocence and singleness of heart declined, heresies broke out and convulsed it, the morals of the Christians became depraved, an image-worshipping, powerful church arose in the west of Europe, (as did subsequently another in the east,) loaded with offences against God, denying the Bible to its votaries lest they should discover them, and designated in the Apocalypse, where she is described as a woman arrayed in purple and scarlet colour, as “mystery, Babylon the great, the mother of harlots, and abominations of the earth.” And to put wholly out of the possibility of doubt the application of these designations, St. John is told in that same chapter of a book written under the Roman empire, (xvii.) who was the person thus represented. It was said to him, “The woman

which thou sawest is that great city, which reigneth over the kings of the earth." To this day, the great majority of the Christians of eastern, and north-eastern Europe, and of western Asia, are of the Greek church, whose worship of saints and relics is at least as idolatrous as that of the church of Rome. The far greater part of the Christians of central, western, and southern Europe are Roman Catholics; of such too is the decided majority of American Christians. The churches, which broke and threw off the Romish yoke at the Reformation, have by God's blessing, it is true, substituted a very far purer worship to that which they abjured; but their divisions, and sects, and heresies, present a picture lamentably unlike that of such a church, as could, in the character of a bride, in humble confidence claim the Redeemer as its bridegroom. But through the whole of Christendom, but most especially in the Popish nations, a spirit of infidelity, in some places lifting a more triumphant, in others a less haughty head, and whose effects undoubtedly led to the late convulsions of Europe, threaten it, as the primary cause, with woes beyond the contemplation of man. Nor is it assuredly on the score of their morality, that the Christian nations can venture to appeal to the gospel, as honouring and obeying its precepts. St. Paul in a few words (Romans xi. 13—15,) signifies to us, that the Gentile church, at the time of the reception of the gospel

by the Hebrews, will be in a state of death; and in the same sentence informs us, by what process of cure it will be quickened anew. The nature of that cure becomes now a most interesting feature in this part of our consideration of the type in question. When speaking of the reception of the Israelites into the church of Christ, one wholly Gentile before their aggregation to it, he says, "What shall the receiving of them be but life from the dead?" It appears therefore, that the Christian church, the bride of Christ, which from the first would have been Jewish, had not Israel resisted and rejected its Redeemer, and would have existed in the most intimate union with him, passed into the hands of the Gentiles, and became weak and corrupt in their possession, one in some sense scarcely legal, and always imperfect. And all that we learn from prophecy, and have hitherto seen with our own eyes, demonstrates to us, that this church, as long as she is under Gentile headship, will be fallen and degraded; and it is brought distinctly to our view by Holy Writ, that it will never be seen in a perfect and beatific shape, until Israel, having received the gospel, shall assume its long destined pre-eminence in the universal church, under the rule of the prophesied David, its Messiah and Redeemer, with whom that church will then be united by the closest and most endearing ties, as those of the bride to the bridegroom.

The church, whose husband is the mighty head

of Israel, becoming Gentile and corrupt, could no longer claim that holy tie, though still in relationship to him. She was, as it were, denied by him; and this state of things is undoubtedly signified by Sarah and Rebekah passing into the hands of Gentile kings, a Pharaoh and two Abimelechs, and by Abraham and Isaac then speaking of them respectively not as their wives but as their sisters. We know that Abraham and Sarah were related by blood, as were Isaac and Rebekah. Sarah moreover speaks of herself to Abimelech as being only sister to Abraham. Our Lord's affinity to his church even now is not denied; but she does not appear as his bride, nor can she claim the honour and the blessings which she would possess were she such. But it is remarkable, with the view here taken of these histories, that in the Song of Solomon the bride is twice addressed as "my sister, my spouse." (iv. 10. 12.) As these Gentile kings had only an illegal and incomplete possession of Sarah and Rebekah, so, since the church has been in the hands of the Gentiles, have they never been allied to her by the closest and most affectionate union. And as Pharaoh and Abimelech offended in detaining Sarah from her husband, and were punished by God for so doing, so have the Gentiles sinned egregiously by not restoring the church to its Israelitish head, by not using the means of which they were the masters, in attempting to bring Israel, whose prior and superior

claims to pre-eminence in it have been stated, to the knowledge of the gospel. Far from so doing, they indisposed its heart towards it, by the example of their vices and corrupt religion; and by ages of oppression and persecution they inspired the Jews with an aversion to it as the religion of their cruel enemies. The voice of prophecy is fearfully loud and distinct in the denunciation of the woes, which the vengeance of heaven will pour down on the Gentile nations in requital of their neglect and oppression of Israel; and these chastisements are signified by those, which Pharaoh and Abimelech, and their families and household, experienced from the hand of the Almighty. We farther learn from prophecy, that the Gentiles, humbled, taught, and terrified by these judgments, will not only allow the departure of the Israelites on their homeward way at the end of their captivity, but will aid in conveying them to the land of promise; that their kings will minister to the wants of these illustrious exiles, and load them with their riches; that the Gentile world will aid in the promotion of the gospel amongst the Hebrews, and acknowledge their spiritual pre-eminence under the rule of him, who is termed the Holy One and the Mighty One of Israel; or, in other words, will restore the bride to the Israelitish bridegroom, the triumphant head and Lord of the church. This restitution, and these magnificent donations, appear undoubtedly to be shadowed

out in those transactions, in which two of these Gentile kings, full of consternation on discovering Sarah to be Abraham's wife, restore her to the full, undisputed, and undisturbed possession of her husband, upon whom they bestow princely gifts; and in the third, where the second Abimelech, on discovering Rebekah to be the wife of Isaac, menaces with the pain of death whoever shall offend them.

In each of the cases in which the Gentile kings restore the bride, the Lord immediately pardons them, stops the plague, and heals the wounds he had inflicted; and thus we learn, that on the restitution of the church to its heavenly bridegroom, the woes and sufferings poured out upon the Gentile nations by the Almighty hand will cease; all envy between Jew and Gentile will be at an end; and the universal church, of which the Jewish branch will be the most favoured and honoured, will flourish in uninterrupted peace and unbounded prosperity.

It is to be observed also, that a blessing of God attends the husband upon the close of each of these transactions. In the first instance it is said, "And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the south; and Abram was very rich in cattle, in silver, and in gold." In the second instance we are told, "And the Lord visited Sarah as he said, and the Lord did unto Sarah as he

had spoken, for Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him." In the third instance we learn that, "then Isaac sowed in that land, and received in the same year an hundred fold; and the Lord blessed him: and the man waxed great and went forward, and grew, until he became very great, for he had possession of flocks, and possession of herds, and great store of servants."

Here appears to be foreshadowed the exuberance of the blessings of God which are at that period to be poured upon him, whom in his suffering state he calls his righteous servant, and who, when the church is restored to his immediate care and entire protection, is destined to reign over the millions obedient to his sway, in the plenitude of the power and glory of his Father. It is to be farther observed, that one of these blessings, which the Lord granted to Abraham on the restoration to him of his wife by Abimelech, was the gift of a son by Sarah his wife, the child of promise, the only one she bore, she being then ninety, and he a hundred years old. This blessing appears to typify the immense promised accession to the church, which is to take place when Israel shall be aggregated to it at a late period of its existence. Our Lord will then be its visible head, and the Jews will be the great messengers of the gospel, which the unconverted nations are to receive eagerly at their hands. (Zechariah viii. 23.)

And if we consider either the spiritual state of the church, or the whole number ostensibly aggregated to it after a lapse of eighteen centuries, its barrenness is apparent on the most superficial survey of it. The barrenness both of Sarah and Rebecca undoubtedly shadows out this unfruitful state of the church, of which they are types: in each case it ceased under an immediate and particular dispensation of God; and the great increase of the church is to take place in consequence of his especial blessing and interposition, when the blindness which has befallen Israel ceases. God said of Abraham to the first Abimelech in a dream, "He is a prophet, and he shall pray for thee and thou shalt live;" and thus Abraham is here a fit type of our Lord, the only mediator between God and the children of men, to whose powerful intercession and prayers the life of man is granted.

The league which took place, and the union which long afterwards prevailed, between Abraham and Abimelech, after the restoration of Sarah, appears to denote that harmony which shall exist between the Israelitish and the Gentile Christians, and that universal peace which shall be established, when the church is restored to the possession of its heavenly Lord and Master.

There is a peculiar interest attaching to the types treated of in the last and in this chapter, arising from the contemplation of that heavenly mercy which vouchsafed to man the earliest intimations

by type, as well as by direct prophecy, of most important future dispensations affecting deeply the whole human race, of which the state of things admitted.

Scarcely had man fallen from his original righteousness, when, by the ordinance of sacrifice, (one of heavenly origin, as is elsewhere shown) his redemption by vicarious blood, shed by him, was adumbrated. Scarcely had a chosen race been separated from the rest of mankind, and selected to be the depositaries of divine truth, and kinsmen in the flesh of the incarnate God, the Messiah of Israel, when by the two types which have been last considered, the most important events regarding his church, and the future fortunes of its two great branches, were thus shadowed out. And it is remarkable, that there is a triple repetition of each of these two cognate types, both relating to the fortunes of the church, which is represented as the bride of Christ; and the repetitions are in one of the holy and mysterious numbers; and this circumstance alone would excite a strong presumption, that a peculiar import lay hidden in the events narrated.

CHAPTER IV.

LOT AND HIS DAUGHTERS.

THE history of the patriarch Lot and his daughters, as recorded in the book of Genesis, (xix. 30—38,) has a decidedly typical character. There is much of a figurative nature in the events of Abraham's family in general. Supposing even the discovery of types latent in them, which has been attempted to be proved in this volume, to be fanciful and unreal, no one surely will deny, that the interrupted sacrifice of Isaac foreshadowed the immolation of our Lord on the cross; nor can any one possibly suspect, that the inspired St. Paul is mistaken in what he tells us of the signification of the son of the bondwoman, and of the son of the free woman. But there are circumstances, which especially denote a prophetic character in this story. All scripture being written for our learning, we may be sure, that knowledge is given to us

through it in some other sense, if not in a moral shape. Now where, as in this case, no ill consequences or punishment for evil doing are stated, and as no reprobation of it is expressed, it must be evident to every one who has attended to the economy of the scriptures, that it is intended, that we should seek in the story, as here related, some other than a moral instruction. We learn, that a nation of some celebrity sprang from each of the commissions of sin related to us; and we are told of no other consequences resulting from them. If, as may be assumed, it was historically necessary to inform us of the origin of the Moabites, and of the Ammonites, on account of the relations in which they stood to the Israelites, this, unless there had been a particular object in view, might have been done without giving the details furnished of the offences, to which these nations owed their birth. If then there is not an apparent adequate moral reason for the presentation of details such as these, it may be confidently affirmed, that it is impossible but that a sufficient cause of some other nature for tracing them out upon the canvas, however little obvious it may be, must have existed. The character of the types, which have been sketched out in circumstances relating to Abraham's family, has been that of delineation of leading events of the church of Christ; and such an one we have therefore, according to plain analogy, to seek in those of the life of his nephew.

And as the chosen race began in Abraham, and consisted exclusively of him and his descendants in the line of promise, in the history of Lot, when considered apart, and where he is the leading feature of it, we should look for the typification of matters regarding the Gentile branch of that church alone; and that branch he is here supposed to represent, as his uncle has been assumed to be a type of Christ as the bridegroom of his whole church. In considering moreover his personal qualities, we find, that notwithstanding the defects of his character, he was such, that an inspired apostle describes him as the just Lot, and speaks of him as being a righteous man, and as having a righteous soul. (2 Peter, ii. 7, 8.) He appears to have had much of that mixed character, which has very long appertained to the Gentile branch of the church, and which is attributed to it in types. Thus, when there was a strife between Abraham's herdsmen and his, it was Abraham who first proposed an amicable adjustment of it, who offered that his nephew should choose what country he would occupy, and declared, that he himself would only possess that to which Lot preferred another. We find Lot with somewhat of selfish feelings, and with no great respect for his uncle, selecting the well-watered plain of Jordan, "which was even as the garden of the Lord;" and attracted by the fertility of the soil, and the exuberant luxuriance of the herbage, he sought

them by establishing himself amongst the very vilest of men. He was mastered by worldly interests and attractions; "he pitched his tent toward Sodom," although he must assuredly have known that at that very time "the men of Sodom were wicked, and sinners before the Lord exceedingly." He may perhaps not have stopped to reflect, that in all probability the fruitfulness of the soil, and the means of luxury afforded by this country, described as thus exquisitely beautiful and rich, had helped materially to corrupt the morals of its inhabitants. But had not the action of undue motives upon his mind blinded the patriarch, he must have been aware of a consequence of his choice, which the deplorable events of the cave brought afterwards but too incontrovertibly into evidence, that he could not expose his family with impunity to the contagion of depravity. Indeed the monstrous shamelessness of the wickedness of the people of the country despised all disguise.

Again, it is a strange feature in his moral qualities, that in the part of his history particularly treated of in this chapter, we find him intoxicated on two successive nights by wine, which he received moreover from the hands of his own children, before whom he exhibited this example of intemperance. But still we must not consider as unholy this friend and nephew of Abraham, with whom angels, one of whom was undoubtedly the

second person of the Godhead, vouchsafed to dwell; a man who, with his family was rescued by an immediate and wonderful dispensation of the Most High, from an extraordinary visitation of his especial wrath, which overwhelmed the cities of the plain, in one of which he resided, and the rest of their inhabitants; and for whose sake, and at whose intercession Zoar was saved from the midst of this horrible catastrophe. Moreover, the Lord not only did not visit the sins of the mothers upon his progeny by his daughters, but he gave Ar to the children of Lot for a possession, a land formerly inhabited by the gigantic Emims, and held by the Moabites; and also the country held by the Ammonites, destroying the numerous giant race of Zamzummims before them; neither would he suffer the Israelites, when emerging from the desert, to distress or contend with either of those two kindred nations. (Deut. ii.)

On the whole then we may safely receive Lot, such as we find him thus delineated, as a suitable type of the Gentile branch of the church of Christ; and undoubtedly the period of its existence here represented must be a part of that preceding the rise of the Jewish branch of it.

If it be assumed that Lot fitly fills the part here assigned to him, it is next to be considered, what are to be those of the two other actors in the scene before us, and whether they are such, and so suitable, as to add to the probability, that a true

conception has been formed of the prophetic picture intended to be thus shadowed out.

As the church of God, in a pure and undefiled state, is constantly represented in scripture as a bride, or as a chaste and faithful consort, by a just consequence of the selection of this appropriate figure, a corrupt and idolatrous church, as impure, and faithless to God, is very frequently designated in it as a harlot, and an adulteress. This last-mentioned figure is employed with a very forcible and striking application in the prophecies of Jeremiah, of Ezekiel, and of Hosea, especially. In Jeremiah (iii. 9) it is said of Judah, that "it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stocks and with stones." As the Hebrew nation was a family and a religious community, under a revelation peculiar to itself, it formed a church apart; and when it was divided into two kingdoms, each of them became a branch of that Israelitish church; and each of these branches, the separate states of Judah, and Israel; or Ephraim, though one people, will be found to have been apostrophised under this same figure. In the New Testament, the woman, who, we are told, "is that great city which reigneth over the kings of the earth," and who was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," has a name written on her forehead, "*Mystery, Babylon the Great, the*

Mother of Harlots, and Abominations of the Earth."

This having been premised, we may now be prepared to view the Greek and Romish churches as personified in the daughters of Lot. These two branches during many centuries, until the Sun of the Reformation rose upon the earth, really comprised almost the totality of the Christian church. Whilst each of these holds many doctrines utterly repugnant to the gospel, many such are common to both; amongst others, the worship of images, and of relics also; and in the latter, the Greek superstitions perhaps exceed those of the Latins. The more ancient of the two, the Romish church, took the lead in error, and gave the example to the younger, the Greek, and was the original seducer, as it was the eldest daughter of Lot, who first devised and proposed to her sister the monstrous offence, which we read of, and then, after perpetrating it herself, excited her to plunge into the like guilt. And the father who, intoxicated by the potion, was led unconsciously into a dreadful and repeated excess, appears to represent the whole Gentile church, which for a very long time ostensibly consisted entirely of these two branches, and was so besotted by their respective anti-scriptural doctrines and practices, as to have fallen blindly and unresistingly into multiplied and fatal errors.

As these sinful women were sisters, so did these


offending churches both arise within the same church, and also within the precincts of the same dominions, those of the Roman empire, the eldest in its western, the youngest in its eastern division; and their spiritual sway extended over the whole of its territories. But of these two churches, that of Rome was much the oldest: indeed we know at how a late a day it was, that Byzantium became the imperial city, and assumed the name of Constantinople. It was about the middle of the sixth century, that the church of Rome assumed its decidedly idolatrous character. But so late as in the year 726, the Emperor Leo, the Isaurian, enforced in the eastern division of the empire his edict, ordering that all statues should be broken in pieces, and that all paintings in churches should be pulled down and burnt; but the Pope resisted it, and Rome, at his instigation, withdrew its allegiance to the Greek empire in the year 731. They obtained the aid of France; and when Leo's son and successor, Constantine Capronymus, not only renewed his father's edict against the worship of images, but prohibited the invocation of saints, the Romans drove out such imperial officers as had been suffered to exist there, and threw off the very shadow of subjection to the empire in the year 741. But we find the Greek emperors persecuting the idol worshippers with great cruelty early in the ninth century. The schism between

the Romish and Greek churches took place in the year 879.

Our eyes testify to us, that these branches have not remained unfruitful, any more than were the guilty mothers of the Moabites and of the Ammonites.

The assigned motive for this detestable offence, alleged by the eldest of the daughters of Lot, and professedly acted on by both, was the desire to preserve seed of their father, to perform, in fact, a duty towards him, in order that his name might not be extinguished. And thus the Latin and Greek churches declare, that the object of all their doctrines and their practices, so revolting to those whose religion is that of the Bible, is to maintain and perpetuate the church of Christ.

It may be asked, if idolaters in a body are often typified under the figure of a harlot, why, in the particular case of the Latin and Greek churches, representatives are chosen for them, who are supposed to have added the sin of incest to that of prostitution. It may be replied, that as there is something peculiarly offensive to the majesty of the Most High, in prostration before an image or a relic, those doctrines and practices of corrupt religion, which are figuratively depicted as harlotry, when offences committed under a ceremonial law by a man living under it, one imperfect, and only the shadow and forerunner of a perfect heavenly



code, assume a far deeper dye of guilt, when they are acts of rebellion against a spiritual law communicated through the Son of God himself done by one professing that law. The heinous sin of incest is then a fitting emblem, by obvious analogy, of an extreme perversion of, and rebellion against a religion, which not only never appeals to our senses, but requires that we shall combat and master them, and teaches us that "God is a spirit, and that they, that worship him, must worship him in spirit and in truth." The emblem will be found to be peculiarly appropriate in the present instance, when the pretence under which the daughters of Lot committed their grievous sin is had in view. The whole machinery of the doctrines and practice of the Latin and Greek churches is professedly raised as bulwarks and safeguards to the church of Christ.

It may be observed, that though the church is typified by a woman as a bride, there not only does not appear to be any reason why men may not be received as types of its branches, the bride's progeny, but that there is a presumption that they are the proper emblems of them. Thus the elder sons of Isaac, Joseph, and Moses, appear to be also types of the Gentile, and their younger sons of the Jewish branch, of the church of Christ.

It has been said, that a typical and not a moral instruction is intended to be conveyed in the his-

tory of Lot and his daughters, as related in Genesis. But we know that those daughters lived to posterity in their incestuous descendants alone: we hear no more of them, we never indeed learn their names, as if they were such as ought to perish. The Moabites and Ammonites, their progeny, possessors of fertile regions in the immediate neighbourhood of the land of Canaan, were in constant enmity with God and with his chosen people, and experienced signal and fearful punishments at his hands. Moab, the older nation, like its mother, the first to incite to that which should be unacceptable to God, gave, under Balak, its king, the example of hostility to the Israelites before they emerged from the wilderness. Immediately afterwards the daughters of the Moabites seduced them to incontinence and idolatry. Indeed, such was the evil conduct of these two nations towards the kindred people of Israel in the desert, that it was forbidden to receive either of them into the congregation of the Lord to their tenth generation for ever. And after Israel had gained possession of the promised land, and became idolatrous, we find a king of Moab invading it at the head of an army composed of the sister nations, and of the Amalekites, and retaining it in his subjection for eighteen years.

The fierce vengeance of the Lord denounced against these descendants of Lot has received its direful accomplishment in the minutest details.

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Their names have ceased to exist, and their fruitful countries are utterly desolate and depopulated ; but they abound in splendid traces of their ancient grandeur, and in magnificent wrecks of their former wealth. Indeed, of the land of the elder nation it is said, that "the most populous and fertile province in Europe is not covered so thickly with towns, as Moab is plentiful in ruins." * Yet both these nations are to be revived from their apparent annihilation.

The enmity of the Ammonites and Moabites to the people of God, their long but not final exclusion from the church of Israel, and their ultimate restoration to heavenly favour after most severe chastisements, appear, as to the past according to history, and as to the future according to prophecy, to adumbrate the conduct and the destinies of the nations, who have followed the doctrines of the churches of Rome and Greece, although those churches themselves are doomed to perish.

The tremendous judgments of God upon the Greek church, though inflicted in ages past, live before our eyes in the present day. God cast upon it "the fierceness of his anger, wrath, and indignation, and trouble," through Mahomet, as an evil angel, the minister of his vengeance ; and the churches founded by the apostles are enveloped in a common ruin, and experience their predicted fate.

* See Keith's "Evidence of the Truth of the Christian Revelation."

If the Protestant Christian now looks forward to the doom of the sister church as near at hand, and as still more awful, he may learn with some surprise that the Jew, without the aid of the New Testament scriptures, has long since deduced from his own much the same conclusions respecting the destiny awaiting the church of Rome, as those which the ablest of our interpreters of Holy Writ have arrived at.

The type given in this history of Lot and his daughters appears to apply to the Gentile branch of the church, only in so far as to portray its division into two great idolatrous churches, which, just before the Reformation broke out, embraced nearly the whole mass of the professors of the faith in Christ, an obscure and persecuted remnant in the valleys of Piedmont excepted. Other types represent the Romish church in its various features of persecuting and holding to false doctrines. The abrupt termination of this history, without any mention of what farther befel those daughters of Lot, appears to indicate this limitation of the application; and a variety of instances will be found in the very narrow and feeble attempts made in this volume to elucidate the prefiguration of events, shewing how cautious it is necessary to be in ascertaining in how far, and no farther, any one thing may be regarded as the type of another. But the types of Jonah and the serpent lifted up in the wilderness, each

prefiguring our Lord, yet in one particular respect only, would alone teach us that if we may be bold in the pursuit of such adumbrations, we must guard narrowly the limits of the application of them.

It is possible, that a rule in the interpretation of types may be assumed, which would furnish a fundamental objection to the admission of the views here suggested. We may perhaps be told, that it should be laid down as a general principle, that no event in the life of a man can foreshadow one which has been, or is to be, of prior occurrence to one foreshadowed by some earlier event of his life; or, to put the matter otherwise, that, if two events of his life adumbrate two coming events, the earlier of these two events befalling him must of necessity adumbrate the earliest of those two coming events, and cannot prefigure the latest of them.

If this rule be just and true, it will be urged in objection to the preceding interpretation of the history of Lot and his daughters in the cave, that it cannot possibly be correct for the following reason: that there are strong indications of a typical and prophetic meaning attaching to the narrative of the destruction of the cities of the plain, and of the escape of the patriarch and those daughters; that it is to be presumed with certainty, that the events so foreshadowed have not yet occurred, and that it would be a violation of the principle of exposition here affirmed, to reverse

the order of events in Lot's life, and so to apply them in unfolding futurity, as to make the last recorded of them the type of things which have occurred, and are now in occurrence, whilst one of earlier date in his biography is to represent facts which have not yet seen the day; that the Romish and Greek churches exist now, and have very long existed, whilst it is clear, that no adequate antitype has yet appeared of the wonderful scene described of the terrific catastrophe of Sodom and Gomorrha, which, it may well be, may denote some tremendous punishment of the wicked, and some miraculous escape of a small number of the faithful of the Gentile church, at some era yet unborn.*

It will be found however, that where events in the lives of distinguished individuals have a typical sense, they do not necessarily foreshadow in the order of their occurrence others, which were to come, in the order in which they would occur. These various prophetic delineations appear to be disposed by heavenly wisdom as pictures of future things, arranged in such manner as best suits its purposes of warning and instruction, without any thing like an historical series of types being intended.

It must be admitted, that if one single unquestionable case of type can be adduced distinctly opposed to such an assumed rule, it will completely

* See the 6th Chapter.

overset it; and such an one cannot be more fitly sought for than in the life of the great father of the faithful, which was eminently fertile in adumbrations.

It must be evident, on a very superficial consideration of the matter, that the two denials of Sarah by Abraham, and that of Rebekah by Isaac, are typical, and of the same things. These passages are too extraordinary in their import, too entirely detached from whatever precedes and follows them, and of too frequent occurrence, not to be figurative, and too strangely similar in their peculiar circumstances, not to be shadows thrown forward of the same object, whether that object be the one assumed in this volume, or not. If we consider Abraham's part in these transactions, we shall find that between his first denial of his wife, that at Pharaoh's court, and the second, that at Abimelech's, about twenty-three years elapsed. The first denial preceded Abraham's taking Hagar as his concubine and the birth of Ishmael; and if we are bound to conclude, that the order of occurrence of events in a man's life denotes the order in which future events typified by them are to arise, then the event foreshadowed by that first denial must precede the origin of the old covenant foreshadowed by the birth of Ishmael. But after his birth, the second denial of Sarah took place at the court of the Philistine king; and according to the supposed rule, it must prefigure an

event subsequent to the origin of the old covenant. But it is palpable, that this second denial, as well as Isaac's of Rebekah, adumbrates the very same events as those typified by Abraham's first denial of Sarah, that is, things which, according to this same rule, must occur before the origin of that covenant: so that this principle of interpretation would involve us in a positive contradiction and absurdity, and therefore must be rejected.

If the dreadful catastrophe, in which Abraham so far intervened as that he endeavoured to avert it, the destruction of the cities of the plain, and the escape of his nephew, denote some awful dispensation of the Almighty still future, it has already been preceded above one thousand eight hundred years by the death of our Lord; which, as has been remarked, is typified by an event, in which Abraham and Isaac were the human actors, of far later occurrence than the annihilation of Sodom and Gomorrha, which took place before the birth of Isaac.

It need scarcely be observed, that in order to be able to offer any certain solution of types, it is indispensably necessary to be strictly consistent in the interpretation of them, to follow invariable rules in seeking it: thus, for instance, the church of Christ appears to be always represented by a woman; and as our Lord is the bridegroom, it appears also that no one can be assumed to represent the husband of the church, unless it be a

man who is, in some respect, a type of him. The two great branches of the church, the Gentile and the Jewish, the sons of the bride, are personified by men; and as far as these researches have hitherto been pursued, the ramifications of a branch, or the offspring of a son of the bride, where brought into view, are represented by women. It is visible that this arrangement of sexes tends much to facilitate, and to render precise and sure, the interpretation of types. And it will be obvious, that when various mysterious passages are consistently explained by the application of the same decipher, a high degree of confidence in the accuracy of the operation must arise; and in the interpretations of types respecting the church attempted in this work, the same key has been uniformly employed.

By following this rule of consistency, another argument may be discovered in addition to those already offered, why we should assent to the proposition, that Lot represents the Gentile branch of the church. It is assumed in these chapters, that in two separate series of events, that patriarch, and Naaman, respectively typify that branch in different circumstances of its history; and an endeavour is made to prove the fitness of attributing that character to Naaman, in consequence of our Lord's words respecting him. Now a striking similarity is found to prevail between very marked circumstances in the lives of those distin-

guished Gentiles. They both experienced a signal favour of the Almighty, when under circumstances in which they needed his especial help, and a favour peculiar to themselves; and it must have unquestionably been the recompence of a certain righteousness of conduct on their part. Lot, with his daughters, was saved, and none others, from the dreadful and sudden destruction of the cities of the plain; and the Syrian captain, although a heathen, when there were many lepers in Israel, was alone cleansed from the foul and loathsome disease afflicting them; and yet, in despite of these signal mercies, Lot fell into the fearful offences which stand on record against him; and Naaman, at the very moment of his miraculous cure, forewarned the prophet that he should become an accomplice in another man's idolatry, admitted that he knew the sinfulness of such conduct, but besought pardon beforehand for this predetermined offence, which there can be no doubt of his having committed.

In the type exhibited in the families of Isaac, Joseph, and Moses, the triple recurrence of the same things, and the greater number of persons brought on the scene, facilitate the discovery of it, and determine the application of the character of the representative of the Gentile branch of the church to their elder sons. But in the types in which that character is assigned to Lot and to Naaman, the events occur but once, and fewer actors

appear; and for that reason, the similarity of circumstances in their cases now adverted to may have been brought into our view in order to lead to a due and certain understanding of the mystery concealed.

Whoever, when reflecting on the types hitherto interpreted, and on those of which an interpretation is humbly suggested in this volume, shall consider how many of them there are, which relate to the different circumstances under which, and the different divisions in which the church has existed, or is to exist, will feel assured, that somewhere or other in Holy Writ, a typification of the two great branches of the Gentile church must have been vouchsafed. If the one now offered be rejected, some other is unquestionably to be sought for.

But there may exist another test beyond that now presented, by which the accuracy of the proffered explanation may be tried. It is here assumed, that the church of Rome is typified by the eldest of the daughters of Lot, who was the mother of the Moabites. It is impossible for us now to believe, that so remarkable an event in the history of Christianity, as the origin of the reformed church, its secession from that of Rome, and its adoption of an evangelical faith, can be unrepresented in scriptural adumbration. Those then, who may accept the interpretations suggested in this chapter, will naturally seek for a type of those events in some conduct held by some person

or persons of the people of Moab, which shall faithfully prefigure them; and should such be found, it must be admitted, that the solution now given acquires thereby very powerful confirmation.

It is observed, that in some peculiar cases Israelites prefigure Gentiles, or Gentile things; and reference has been made in this chapter to the typification of the Gentile branch of the church by the elder sons of Isaac, Joseph, and Moses; but it is to be remarked, that each one of these persons is excluded from his birth-right, and, as it were, denationalized, by the preference given to his younger brother. It should seem, that although according to a general scriptural rule, Gentiles are the types of Gentile persons or things, and Israelites alone of Israelitish persons or things, in neither case can this principle be assumed as absolute and as universally adhered to. But where exceptions are found, it will probably be apparent every where, that they are strictly such, and not infractions of that rule. And there can be no doubt, that, where they occur, circumstances will always be discoverable, which will shew, that they are only deviations from an established principle, and not irreconcilable with it. It cannot be asserted, that Gentiles cannot typify Israelitish things, since we know, that Hagar, an Egyptian woman, adumbrated the covenant of Sinai. But, as she was the bond maid of Sarai, who "gave her to her husband Abram to be his wife," she thus acquired an Hebrew character.

CHAPTER V

ON THE THIRTY-NINTH CHAPTER OF GENESIS.

It is proposed now to consider certain matters respecting Joseph, which occurred during his captivity, and which are narrated in the thirty-ninth chapter of Genesis, with a view to ascertain, whether any, and what typical signification may attach to them. It is too well known to require demonstration, that the import of types very frequently attaches to a very limited space of the life and actions of the persons, from whom they are derived; and it is material to determine within what precise boundaries they lie. It appears in the present case, that no instruction would be drawn from a recurrence to the causes and incidents of Joseph's falling into captivity, and that we have merely to see him as actually in slavery, without having to inquire why or how this evil befell him. And the manner, in which the history now about to be considered is told, leads us to conclude, that in the search of any type, which may be intended

to be understood, this disconnection should take place. The thirty-seventh chapter of Genesis ends with an account of Joseph being sold into Egypt to Potiphar captain of Pharaoh's guard. Here his history is interrupted by the narrative of the offence of Judah and Tamar, which occupies the next, the thirty-eighth chapter; and in the beginning of the thirty-ninth Joseph's history is resumed, without any mention of his brethren, but with a brief recapitulation of the facts, that he was brought into Egypt and bought by Potiphar of the Ishmeelites, which seems to indicate that in such an inquiry we have not to seek further information on those matters by recurrence to the preceding narrative.

But in order that the views about to be enounced should be intelligible, and the interpretation admitted to be sound, it is advisable farther to premise, 1st, that whilst, according to a general rule of interpretation of types which is consonant to the tenor of the Scriptures, Gentiles typify Gentile persons and things, Israelites alone foreshadow Israelitish persons and things; yet it may be remarked, that an Israelite may occasionally typify Gentile persons or things under peculiar circumstances, which indicate how and why this exception is made; 2dly, that it is by no means necessary, that the same person should always typify the same person or thing. Thus David is an universally recognized type of our Lord, as king of

Israel, as the future king of restored Israel. And St. Peter reasoned with the Jews, in order to make them comprehend, that things, apparently predicated by David respecting himself, were really prophetic of things relating to Jesus Christ. (Acts ii. 25—36.) In Ezekiel, (xxxvii. 24,) in a prediction of the future reign of the Messiah over Israel, it is said, "And David my servant shall be king over them." Again, in Hosea, where the repentance and return of Israel to God, and to its Messiah, are foretold, it is done in these words: "Afterward shall the children of Israel return and seek the Lord, their God, and David their king." (iii. 5.) But it is shown in the chapter in which the fearful apparition of the destroying angel at Jerusalem is treated of, that in that wonderful scene David stood as the representative of the people of Israel before the second person of the Godhead. There will therefore be no unfitness on this ground in assuming, that Joseph, who in certain circumstances is a recognized type of our Lord, and one of which is discussed in a preceding chapter, may in his captive state be supposed to prefigure a part of the Israelitish people whilst in thralldom. And again, it is a point already urged, that wherever an immoral action is related in detail, without any statement being made of chastisement inflicted for it, we are to be sure, that the instruction intended to be conveyed is figurative, and not moral, and that a type lies veiled in the

history. We should further recollect that, as, by obvious analogy, whoredom is invariably the type used for idolatry committed by a person living under a ceremonial law against that law, so are we to seek in some more aggravated shape of that vice the appropriate figure for idolatry committed in defiance of a spiritual law.

As the type is uniformly less considerable than the antitype, and as the distinguished patriarchs are found to typify either the Messiah, or the Israelitish people, or large portions of it, or the Israelitish branch of the church, we must be persuaded, that Joseph in his captivity, where not prefiguring the Redeemer, foreshadows either the whole, or a portion of Israel, under some particular circumstance. We find in the thirty-seventh chapter of Genesis a person earnestly solicited to commit the sin of adultery, in itself a very aggravated degree of fornication, and which in the case in question would have been eminently heinous, as it would have been a pollution of the marriage bed of a confiding master, as committed by the adulterer. It therefore, on the principle laid down, designates most aptly a solicitation to idolatry against a spiritual law, that is, against that of Christ. But, as it has been shewn, that incest is the type of idolatry committed by one living under the law of Christ, an offence worse than fornication, but less grievous than incest, the sin of adultery would be an appropriate type of

idolatry against the law of Christ committed by one living under a ceremonial law.

Upon these premises it is evidently impossible that Jesus Christ should be here typified; nor do we find any temptation ever offered to our Lord, which would in any degree fit the circumstances of this case; neither was our Lord in captivity but during the last hours of his life, and during those dreadful hours it was insult and cruelty that were exhausted upon him, but not attempts at seduction; and we must seek circumstances of Israel, or of some part of it, whilst in captivity, enduring chastisement and imprisonment as the price of its resistance to allurements and inducements held out to it to embrace idolatry against the law of Christ. The scene must be in a Gentile land, and the seduction must be held out by a Gentile or Gentiles, as Potiphar's wife was a Gentile woman living in Egypt. And a variety of very striking considerations concur to shew that Joseph, as represented in this chapter, imprisoned in Egypt, typifies the Jewish branch of the Israelitish nation in its present captivity, as persecuted by the church of Rome, and especially by its chosen instrument the Inquisition, for not adopting its idol worship as Christianity.

Joseph, before he was thus unjustly imprisoned and punished, was already enslaved in a foreign land of another religion than his own, was entirely separated from the rest of his family, and

under a divine dispensation had actually forgotten it. (Genesis xli. 51.) Thus the Jews, when that persecution began, had been long in captivity in a land, where a religion, to which they were especially hostile, was professed, and were since many ages wholly separated from the main body of their nation, the ten tribes, and appear to have entirely forgotten those lost brethren of theirs; for we never hear of one attempt to discover their dwelling place made by them, who might undertake it with a fairer chance of success than any other people, since, in the accomplishment of their doom, they are the most widely scattered wanderers on the face of the earth. As we are told, that whilst Joseph was a slave in Potiphar's house, every thing to which he put his hand prospered, so we learn by the universal voice of history, what vast riches were acquired by the Jews in the middle ages throughout Europe and Asia, in despite of the dreadful massacres, persecutions, cruelties, and spoliations which they had to suffer; and it is much to be remarked, that whilst Holy Writ, amongst other fearful threats, abounds with denunciations against the rebellious Israelites when occupying the land of promise, of barrenness of the soil, famine, and devastation, there appears to be no menace uttered of poverty to be endured by them whilst in exile: the woes, which were to be inflicted on them in thralldom, were of another description. It was thus, that they must have

been long domesticated, and have taken deep and extensive root in Germany, as is unanswerably testified by the immense prevalence of the language of that country in that spoken by the Jews in Poland, the great hive of that people, which has been long settled there. In Spain and Portugal their numbers at that period were very great, and their wealth was enormous. In fact, in the midst of the dreadful chastisement of captivity, God still included somewhat of mercy in his dispensations towards the Jews. There was an evident blessing of his, which raised many individuals of that nation to opulence, and upheld them in it, and increased the Jewish population, in despite of the strong tendency of the arbitrary and tyrannical measures adopted towards the Israelites by the ruling powers of the countries, which they inhabited, to depress and impoverish them, and to diminish their numbers. And as Joseph was entrusted with the management of his master's substance, so do we find Jews constantly resorted to by the kings of the European commonwealth for extrication from their financial difficulties.

It was whilst Joseph was thus on the one hand a slave, but on the other prosperous in the management of the temporal concerns of his master, and trusted by him, that he was repeatedly and vehemently assailed by a Gentile woman, the wife of Potiphar, with temptation to commit adultery, to the extent indeed of the employment of force,

in order to constrain him to so foul a violation of his duty to his master and to God.

So it was, that whilst the Jews were in some sort captives at large, partially acquiring great wealth, and thereby becoming necessary to the temporal powers of the world, that the church of Rome, which then exercised a complete and undivided spiritual rule, and an immense political ascendancy over the states of Europe, began to exhaust every art of seduction and force to bring them within its pale, that is, to compel them to embrace the religion of their masters; and whilst it invited them to submit to the spiritual rule of the Son of David, their Messiah, who is the only mediator between God and man, it required of them, who since the Babylonian captivity had rejected idolatry with horror, that they should bow the head and prostrate themselves before statues of wood and of stone, which were often the resemblances of men who themselves had bent the neck before images, and who had been constituted by that very church mediators between the creature and the Creator.

It should here however be observed particularly, that the woman was neither a harlot nor a concubine; she was bound to Potiphar by lawful wedlock; her state was honourable, although dishonoured by her. Thus the church of Rome outwardly professes a true religion, that of Christ, but corrupts it in her practices and doctrines.

She now placed before the Jews an offence, which amidst all the gloom of their captivity, their weakness, and helplessness, they dared not, they would not fall into. With the inflexible perseverance and endurance of their race, they withstood this most severe trial. They have languished in imprisonment, and perished in crowds by the flames lighted up by the sons of St. Dominic; but they have by their invincible passive resistance almost worn out the atrocious zeal and murderous fanaticism of their oppressors; and we shall learn from this type, that this resistance to a temptation to a sin peculiarly odious to the Almighty has procured favour for them in his sight. If terror or agonies induced them at any time to comply with the religious requisitions of their persecutors, it appears that they almost invariably did so externally only, but in their hearts rejecting and abhorring the worship forced upon them.

Joseph was committed to the prison, where the king's prisoners were kept, on the false accusation of his mistress. "But the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison." This keeper confided the whole care of the gaol and its inmates to his hand exclusively, "because the Lord was with him; and that which he did the Lord made it to prosper."

In order to apply these last-mentioned facts to the case of the Jews under the persecution of the

church of Rome, for refusing to accept such Christianity, as it strove to force upon them, it should be remarked, that as Joseph was thrown into the king's prison, so the ultimate punishments, whether capital or other, which they were made to suffer for alleged religious delinquences, were carried into execution by the public civil authority of the several states where they were domiciliated, this however being done under the mandates of that church, whilst it affected to have no part in those chastisements, but solely to deliver them over to the secular arm, as incorrigible by its voice and deaf to its persuasions. Under the present circumstances we cannot consider the state of the Jews, represented by Joseph whilst incarcerated, as having hitherto terminated. It does not appear, however much bettered their position is, that they can be deemed to be released from the prison, whilst at Rome itself a certain number of them are still compelled to go to a particular church on every Sunday, where sermons are preached for their conversion. But we must be struck with astonishment at the accumulation of worldly prosperity, which has been showered down upon them. They form nearly the whole of the middle order of society in the vast territory which composed the ancient Roman Catholic kingdom of Poland, and have its trade and commerce nearly exclusively in their hands. The increase of their opulence in Germany was

already rapid, when multiplied means and opportunities of various sorts for extending it arose in its different states, from the wars caused by the French Revolution, and the contracts, the contributions, and the spoliations to which they gave rise, and of which the Jew, the great holder of ready money, could alone take extensive advantage. He could always elude the grasp of the conqueror, and was perhaps as necessary to him as to the worsted party. Those only, who know Vienna, Berlin, Munich, and the other German capitals, can appreciate the sudden accumulation and realization of their wealth in those quarters; indeed Paris and London are now become witnesses to their enormous riches; and Europe itself, in all its states, acknowledges the rule of a golden sceptre wielded by the hands of the Israelites, which is quite as powerful as that which was extended by the Persian monarch to the beautiful Esther.

Some possibly may be startled at the supposition, that a blessing, however qualified, has been vouchsafed to the captive Jews, whilst engaged in resistance to any attempt to induce them to throw off a corrupt Judaism and to accept Christianity in any shape. But what was the boon proffered to them? was it one which, mindful of the voices of their prophets, or the fate of their forefathers, they could deem a gift from Heaven, and the harbinger of restoration to its favour? Could it

be acceptable to God that Israel should be brought to him only nominally, and by violence and terror, before the time which he had destined to be that of its emersion from its spiritual darkness? Could it be a delight to him to see his ancient people, whom in the midst of punishment he has preserved most carefully, in order that it may become the holiest branch of the church of Christ, aggregated to one, which he himself has doomed to destruction? His ways are not our ways; we, in truth, expect our friends to take our part against our enemies. But he tells us, that it is our especial duty to show the tenderest compassion to those, upon whom his judgments fall the heaviest. When speaking of Babylon, the avowed type of the church of Rome, be it remembered, as the oppressor of the captive Jews, he thus expresses himself: "Sit thou silent, and get thee into darkness, O daughter of the Chaldeans, for thou shalt no more be called the Lady of kingdoms. I was wroth with my people; I have polluted mine inheritance, and given them into thine hand; thou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke." (Isaiah xlvii. 5, 6.)

It was then the will of God, that the Jews in captivity should obtain mercy from their lords; and when, instead of mercy, they experienced oppression, and for conscience sake, cannot we well understand that he would then, even in the midst

of his judgments, temper his justice with pity towards his ancient and afflicted people?

This chapter, the thirty-ninth, concludes with the statement of the favour shown to Joseph whilst in the prison, and of the entire confidence reposed in him by the keeper, under a peculiar dispensation of God.

CHAPTER VI.

THE DESTRUCTION OF THE CITIES OF THE PLAIN.

IN the chapter, in which the history of Lot and his daughters is considered, it is assumed, for reasons there detailed, that in it he is to be taken as the representative of the Gentile branch of the Christian church; and it is suggested, that the catastrophe of the cities of the plain may typify some fearful destruction of the enemies of God amongst the Gentile Christians, and the escape of a small remnant of such of them as shall be found faithful. If the views and reasons already adduced are just, and if lust, in its various shades, typifies enmity to or corruptions of true religion in its different degrees, then the especial wickedness of the inhabitants of those cities will fitly adumbrate a guilt yet unborn, and unknown, such as the Scriptures lead us to believe will characterise, in the latter days, the professing Christians of the Gentile branch of the church, since Lot represents it figuratively, and will form their predicted fearful apostacy.

But the object of this chapter does not lie in the uncertainty, which must in some degree attend all future matters, as looked forward to by the human eye.

The Abbé Fourmont, a learned member of the French "Académie des Belles Lettres et Inscriptions," has proved very satisfactorily,* that the Tanagrean fable of the birth of Orion was a disguised and corrupt account of the gift of Isaac to Abraham and Sarah; Tanagra, in Bœotia, was founded by the Phœnicians, through whom this history came directly from Syria to Greece. The fable presents to us three gods, Jupiter, Neptune, and Mercury, who visit the hospitable Hyrieus and his wife, an aged pair, by whom they are kindly received, and upon whom they bestow an heir. The Abbé explains the name of Hyrieus as given to Abraham, because he came from Ur. But is it possible for us to imagine, that these events of that day affecting strangers in that land should be thus carefully recorded, and the record carried beyond seas in an after age, and that a stupendous catastrophe, befalling the native Syrians, and achieved by two of the three men, as they are called in Genesis, who visited Abraham and Sarah, before the next sun arose, and on ground in that immediate neighbourhood to which they went from Abraham's tent, for a purpose

* See "Histoire de l'Académie des Inscriptions, vol. xiv. 2de partie, p. 6.

discoursed of by the remaining personage with Abraham after their departure, should be left unnoticed by those Phœnicians, who could view it no otherwise than as a heavenly dispensation of justice of the most portentous and appalling nature? Aware, as we are, how many flowers of Grecian fable sprung up from Phœnician roots, let us seek then in heathen mythology for a representation of the destruction of Sodom and Gomorrah; and we shall discover in it the battle of the giants with Jupiter, and their destruction.

It may be here remarked, that the instances of the presence of the Deity in a visible shape, related in the Book of Genesis, appear unquestionably to have given rise to the fables of the mythology of Greece and of India of the gods assuming the shape of men, and mixing in their transactions. The commerce of the Phœnicians afforded them ample means of thus diffusing these histories; but their colonies, founded in Greece, gave them the fullest opportunity of naturalizing their legends in the poetical religion of that country. The destruction of Sodom and Gomorrah took place about three hundred and ninety-five years before Cadmus arrived at Thebes. This time was sufficient for such a metamorphose of the facts of the catastrophe as we meet with, especially by an idolatrous people.

An hypothesis has been offered that the attempt made in a plain, in the land of Shinar, to erect a

city and a tower whose top should reach unto heaven, gave rise to the fable of the war of the giants. But the features of the transactions at the Tower of Babel, where a miraculous intervention of the Almighty defeated the scheme of impious ambition, cannot be forced into a resemblance to the war of Jupiter with the giants. Neither fire, nor any visible arm of God's vengeance, were employed by the Almighty at Babel. We are expressly told, that God scattered those rebels by confounding their language; and instead of their building being destroyed by violent means, it was merely abandoned; "and they left off to build the city." Nor were the builders destroyed either; "so the Lord scattered them abroad from thence, upon the face of all the earth."

The history in Genesis and the Grecian fable each present to the view daring and wicked men in revolt against heaven, and crushed by its artillery. We are not told, it is true, that the Syrian rebels were giants; but we know that powerful men of old were spoken of as such, and that it may have been, that these were really such, as we also know, that there were gigantic races in the land of Canaan, some of which still existed there, when the Israelites returned to it from Egypt, whilst others had before that time been expelled from it, or had been destroyed by the Almighty for their wickedness. It may be objected, that we hear of the giants as crushed by

mountains thrown by themselves into the air, and that therefore it is to be presumed, that the scene of the war lay in a mountainous region, whereas these cities are called the Cities of the Plain. But the fact is, that this plain was a valley, now covered by the waters of the Dead Sea, which lies between two ranges of mountains, those of Arabia to the east, and those of Judea to the west; and the heavenly guide directed Lot to escape to the mountain, which denotes its immediate vicinity.

When judgment was to be executed on the cities, "then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven;" from which expression we have been told, and no doubt correctly, that we should understand, that it was the second person of the Godhead who thus overwhelmed them with fire from God the Father; and according to the fable, it was the child of Jupiter, Minerva, who was the most efficient destroyer of the giants and suppressor of their rebellion, by hurling down on their heads the thunderbolts of Jupiter; and as our Lord is designated by Solomon as Wisdom, so was Minerva the goddess of wisdom.

The fable represents the offence of the giants as consisting of an impious defiance of and rebellion against the gods; and we are not used to see in that of the men of these cities a violent and immediate revolt against heaven, so much as that high degree of resistance to its laws, which exists neces-

sarily in the commission of enormous immoralities. But in truth in the conduct of the men of Sodom there was an instance of the most horrible outrage against the Deity attempted, that the depravity of man could have imagined, when they endeavoured to seize by force, with the most detestable intentions, the two angels who were in Lot's house, one of whom we know to have been the second person of the Godhead, as is shown in another chapter of this volume. Here was an act of most dreadful insurrection, and of the most execrable violence and crime against God in a visible person, horrible beyond description, and which gave ample ground for that part of the fable, which represented sons of the earth in flagrant rebellion, and open war against the powers of Olympus. The scenes of the action of the fable assigned prove, that the Greeks did not ground it on events, which had happened in their own land, as whilst some of their poets describe them as having occurred in Thessaly, others represent them as having taken place in the plains of Campania.

It is a peculiar feature in the Grecian fable of the war of the giants, that the gods are stated to have been so terrified at the beginning of their assault as to have fled into Egypt, and to have concealed themselves in a variety of shapes. Now the circumstances recorded by Moses, that the two angels appeared in the form of men, had entered the house of Lot, and were apparently sheltered

and protected in it against the dreadful and impious outrage intended, explain very sufficiently the origin of that part of the mythological tale; especially too as they left the town in the assumed human shape, before it was destroyed, and whilst it was still in possession of the detestable rebels. Moreover the departure of the angels with Lot took place at the very first dawn of day, and some time before the sun was visible in the sky, as it appears to have "risen upon the earth" only just before he entered the city of Zoar; and this circumstance will have doubtless been considered as a confirmation of the report of an escape having been effected by them. The account of the flight of the gods into Egypt seems to indicate, that the real scene of events was not far from that country, and neither in Thessaly nor in Italy.

The fabled assault of Olympus, the dwelling-place of the gods of Greece, was no doubt the attack made upon Lot's house during the time that a person of the Godhead appearing visibly, and an angel were under his roof, and were the objects of the nefarious onset. Rich as the patriarch was (Genesis xiii. 5, 6) his residence must unquestionably have been a stately building.

Banier thinks, that Apollodorus drew his account of the war of the giants, whom he represents as sons of the earth, from a more ancient chronicle than the other writers who have described

it. It may be therefore worth while to state some of the particulars of it, and the rather, because they tend to connect the fabulous with the true story in various points, and in a remarkable manner. He says, that according to some the giants lived in the Phlægrean Plains; according to others at Pallene, and that there was a report amongst the gods, that none of the giants could be slain, unless some mortal should be associated with the immortals for that purpose; that the Earth, aware of this, sought to prevent any such ally joining the heavenly powers; and that Jupiter, when endeavouring to counteract her machinations, enjoined Aurora, the moon, and the sun, not to discover his design, and, by the advice of Pallas, called Hercules to his aid. This part of the fable probably has a reference to the night passed by the angels in Lot's house, during which they will have been supposed to have been contriving the means of the destruction of the cities under the cover of darkness, and at the end of which they left Sodom unperceived by their enemies: and to the created angel, who was present at the wonderful scene, and who will have been the Hercules of this account of it, whilst Pallas, as has been suggested, no doubt represents the second person of the Godhead. It is farther to be observed, as it gives a peculiar feature of offence, that Apollodorus adds, "that Porphyryon, one of the two chiefs of the giants, attempted the chastity of

Juno, but was slain by the thunder of Jupiter and the arrows of Hercules. He represents the flight of the gods into Egypt, as caused by the attack of Typhon, a monstrous progeny of the Earth, born to her in Sicily, whom, indignant at the fate of giants, she reared as a deadly foe to the immortals. But in this account we find the war waged by Typhon connected with that carried on by the giants; and as the flight of the gods is thus made to precede their victory, it is only necessary to refer to the conjecture already offered, that it is the heathen version of that part of the transaction, in which the two angels left the city immediately before its destruction. Apollodorus was a grammarian who flourished at Athens about 115 B. C.

Dr. Clarke describes one of the mountains upon the western shore of the Dead Sea as resembling in form the cone of Vesuvius, and having also a crater on its top, which was plainly discernible; and later travellers speak of that region as exhibiting distinct traces of the action of subterraneous fires. There is nothing in the expression of fire from heaven which forbids our supposing, that such eruptions contributed to the annihilation of the cities, and to the desolation of the country. It appears well worthy of the majesty of celestial justice, that a polluted land should pour forth fire from its bosom for the destruction of those, whose enormities had defiled

its surface. Was the earth, with the flood of whose fiery subterranean torrents and terrific artillery the Almighty has so often and so fearfully chastised its guilty inhabitants, now to remain neuter, when its Ruler and Creator was horribly insulted, and while the heavens rained down their stores of conflagration upon the atrocious rebels, who had attempted an unheard-of outrage against the Lord of the universe?

Upon passing in review the various features of this wonderful transaction, as recorded in Holy Writ; and those preserved in the mythological history of Greece, and their extraordinary resemblance, we must be struck with surprise at the accuracy of the information, which the Phœnicians must have obtained respecting it, and of the picture traced by the Greeks on their representation of it.

CHAPTER VII.

THE SACRIFICE OF ISAAC.

IN the communication to the French Academy of "Belles Lettres et Inscriptions," mentioned in the preceding chapter, its author, the Abbé Fourmont, reasons with much learning and ingenuity to demonstrate, not only that the gift of Isaac to Abraham and Sarah, but that the history of Dinah at Shechem, and that of Lot and his daughters, also found their way into Grecian mythology, through the Phœnician colonies which were established in the country of Thebes. If the attempt which has been made to show that the destruction of the Cities of the Plain gave rise to the fable of that of the giants by Jupiter, and the gods his associates, has been successful, and if it appears, that some of the most remarkable events of the lives of Abraham, and of his nearest relations and descendants, travelled to Greece through the chan-

nel of her Phœnician colonies, and became interwoven with the history of its divinities, it would be extraordinary, if the knowledge of one of those events of a most peculiar character, the interrupted sacrifice of Isaac, the wonderful account of whose birth those Canaanites introduced into the mythology of their new country, should not have been also conveyed to it by them in some shape or other. A singular coincidence of circumstances points out to us, as the Grecian record of that transaction, the story of the sacrifice of Iphigenia. The book of Genesis shows how great a man Abraham, the friend of God, was in his day. Agamemnon, on his part, was the elected chief of the kings of Greece; and the fable tells us, that an oracle, that is to say, according to the belief of the Greeks, the voice of a divinity, ordered him to bring Iphigenia his daughter to the altar, as a sacrifice for a particular purpose; he obeyed, and when the proof of his submission to the heavenly edict was afforded, the victim having been given up to be slaughtered in his own presence by the ministering priest, and the hand having been uplifted for the blow, the royal virgin was saved by a divine interposition, and a four-footed animal, a hind, or a beautiful goat, was miraculously substituted for immolation in her stead. In this history then the object of the Grecian deity was evidently to obtain an indisputable, and also ostensible proof of the obedience of the monarch to its behests, but not to

allow of the death of his child ; for as soon as that obedience was openly ascertained, his daughter was rescued from the knife by Diana, to whom the altar was reared, and who gave the quadruped as her substitute. These very peculiar histories are so essentially alike in their leading features, and it is so utterly improbable, that two so singular and yet so according events should have happened in two different countries, that the slight discrepancies existing, such as in Agamemnon's object, in the sexes of the human victims, and in the animals substituted, will be considered as giving no sound ground of objection to the assimilation, or rather to the identification, of them. Either the Phœnicians or the Greeks, in order to ornament the story, introduced a beautiful virgin in the place of the Hebrew boy, and the hind of the huntress goddess, the divinity to be propitiated, or a beautiful goat according to some versions, instead of the ram, the animal given by the God of Abraham as the redeeming victim. But if the sexes of the intended victims are different, it is to be observed, that they are represented each in the same state of purity ; Iphigenia was a virgin, and Isaac a lad. There is a farther argument in support of this identification. It appears, that this story of Iphigenia was not original in Greece, but was engrafted into its fabulous history very long after the age of Agamemnon ; for it is observed in the "*Histoire de l'Académie des Inscriptions*," (vol.

xix. p. 612,) in an article wholly foreign to this matter, that Homer speaks of Iphigenia as living in the last year of the Trojan war, and that the first mention of the sacrifice of her at Aulis is made by Æschylus and Pindar three hundred years after his time. But it should seem, that the story of Abraham's interrupted sacrifice having been imported into Greece, and a poetical garb having been thrown over it, either by the Phœnicians, or the Greeks, the latter, a people of lively imagination, struck by an event so extraordinary and interesting, appropriated it to themselves, as they did many other events of the early history of other nations, and embodied it in their national legends. It was necessary that he, who was to be the type of our Lord as a sacrifice, should himself, like the paschal lamb, be without spot or blemish; and thus Isaac was taken whilst a lad, whilst innocent and undefiled; and the Grecian victim was a virgin. It is remarkable too, that in each case the human victim saved became holy. Isaac, the type of the perfect sacrifice of Christ, conformably to this sacred destination, was a man of peace and of meditation: he did not even allow himself the polygamy of his day, as practised by Abraham and Jacob; and we do not find him engaged in war as they were. He remained quietly in the land of Canaan, never leaving it on any occasion, not visiting the neighbouring kingdom of Egypt, as they both did. Iphigenia was carried off by

Diana, to become a priestess in her Tauridian temple. In the Greek fable, the father, it is true, is not the actual sacrificer, as Abraham was about to be; but he was present at, and authorised the oblation, exercising there the supreme authority as Abraham did; and it is to be observed, that Agamemnon did not, like the patriarch, hold the priestly office.

Cuvier assumes, that Moses left Egypt about 1491 years before Christ, and states that, according to Usher, Cadmus arrived at Thebes from Phœnicia about 1493. If the first of these dates is correct, the Israelites entered the land of Canaan in 1451, that is, about forty-two years after the arrival of Cadmus at Thebes; and this explains, why none of the events of their conquest of it, or indeed of their Exodus, are interwoven in Phœnico-Grecian fable. As the interrupted sacrifice of Isaac took place in 1872 B. C., or 379 years before the arrival of Cadmus at Thebes, this was a lapse of time fully sufficient, in such an age, and with such a people, for the truth of history to become enveloped in fanciful and mythological drapery.*

* The view of these histories of Isaac and of Iphigenia, as now presented, was taken some years ago. It appeared afterwards, that it had been entertained by Rollin, or some French writer of his age; and it is now to be found in a modern work, printed, in truth, long since this chapter was written. It is indeed one obvious enough to have offered itself naturally to the minds of different persons.

As the Phœnicians carried with them to their new homes their versions of the wonderful or remarkable events, which happened in Abraham's family, or in his time, we may be assured, that had the passage of Israel through the Red Sea, the destruction of the Egyptian army in its waves, the march through the Jordan, and the fall of Jericho, taken place before their departure from Syria, they would have traced them in lively colours in the pages of the Grecian Pantheon. But since they are unnoticed in it, we may be confident, that the last of the Phœnician colonies must have reached Greece as early as Usher supposes Cadmus to have arrived there.

The Phœnico-Grecian mythological fables possess an especial value as being unintentional and accidental attestations of the truth of Scripture in its record of events of the sacred history of Abraham and his family. The idolatrous polytheistical Phœnicians, who transported to Greece the stories built on them, were not led by the heavenly interventions thus related to a pure worship. But the facts being notorious in their own country, they had the honesty and sense to admit, that the miracles recounted were really effected by the immediate action of an heavenly power preternaturally exerted, and that a divine presence had occasionally been seen. So doing, they pronounce the utter condemnation of modern Neologism, which, professing Christianity, denies matters respecting

these events, which those most corrupt idolaters attest. We thus receive an unexpected accession of strength from the camp of the enemy, whilst our fortress is attacked by those, who profess to be our friends.

It has been stated in a German neological version of this event, that Abraham was led to the intention of sacrificing Isaac by a sense of the inconveniences he experienced from his non-conformity to the universal practice of the Canaanitish lords of that day, of immolating their first-born. Were there no other refutation of this extravagant interpretation, one may easily be found which completely disposes of it, such as it is. This immolation of their sons to idols is, of all the wickednesses of the Canaanites, that which we learn to have been the most grievous in the sight of an all-wise and all-merciful God. But it can be shown that they had not even devised it in Abraham's time, although it is indeed possible that the evil spirit may have first tempted them to that horrible sin, in consequence of the preparations made to sacrifice Isaac. God imparted to Abraham, that his seed should be servants in a strange land, and be afflicted there four hundred years, and then return to the land of Canaan in the fourth generation; "for," said the Almighty, "the iniquity of the Amorites is not yet full;" but assuredly the measure of it would have overflowed, had that one transcendent crime against God and man been then in practice. More-

over, when the wickedness of a part of the Canaanites became so heinous in Abraham's time, as to call down a most exemplary chastisement, which must have served at least as a check to the iniquities of the neighbouring tribes, we do not find the dreadful offence of this immolation of their first-born imputed to them.

It is to be observed, that a presumption would arise that the history of Iphigenia is not of Grecian origin, from the following consideration: that Homer merely speaks of the detention of the fleet of the confederates at Aulis by stormy weather, and he mentions Iphianissa, or Iphigenia, as being under the controul of her father, which she could not have been, had she been a priestess amidst the ferocious barbarians of Tauris, where, as the history of his son testifies, the king of Mycenæ had no sway or authority whatsoever.

Before this matter is dismissed, it is right to advert to a very important passage in the Epistle to the Hebrews, which runs thus: (xi. 17, 18, 19 :) "By faith, Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only-begotten son, of whom it was said, that in Isaac shall thy seed be called, accounting that God was able to raise him up even from the dead; from whence also he received him in a figure." It appears hence distinctly, that Isaac, who prefigured the sacrifice of our Lord, was also in the same transaction a type of the resurrection.

And these words of St. Paul explain the mode in which the faith of Abraham acted, when he gave up the child of promise, yet a lad, to be immolated by the command of that God, who had assured him, that in that child his own seed should be called. He saw but one manner in which that command, and that promise, could be reconciled; that is, by Isaac's resurrection and restoration to life after death; he knew the immutable truth of God, and he acted in the perfect certainty, that it would thus be maintained and vindicated.

CHAPTER VIII.

JACOB'S RETURN FROM PADAN-ARAM.

THE prayer of Jacob when he was about to re-enter the land of Canaan, his native country, the land promised to Abraham and his seed, on his return from his servitude with Laban, may lead us to discover a very interesting type lying latent in the Scriptures. It begins thus: "O God of my father Abraham, and God of my father Isaac, the Lord, which saidst unto me, Return unto thy country and to thy kindred, and I will deal well with thee, I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands." (Gen. xxxii. 9, 10.) He then beseeches God to save him from the hand of Esau, and proceeds thus: (ver. 12:) "And thou saidst,

I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." We are to remember, that Jacob went from his native land alone, flying the wrath of his elder brother, who was indignant at his having obtained, and surreptitiously, his father's first and choicest blessing. He went out so poor, that he carried with him nothing but his staff; during many years of absence from his home in a strange country, he served Laban, an idolatrous master, who defrauded and oppressed him; but he at length escaped from his hands, and returned homewards after having toiled for him twenty years, of which time he said to Laban, "In the day the drought consumed me, and the frost by night, and sleep departed from mine eyes." He journeyed accompanied by his wives and concubines, and by the children they had borne to him during his servitude, and loaded with riches, which he had acquired in it, in despite of the ill treatment which he had experienced at his master's hands, but, it may be observed, had not acquired without stratagem. We find him in this homeward journey relying on the promises of the favour and protection of God, who had commanded him to begin it, and had assured him, that he would be his safeguard, in these words: "Return unto the land of thy fathers, and to thy kindred, and I will be with thee." (Gen. xxxi. 3.) On entering the land of promise he had with him

eleven sons, for Benjamin was then not yet born; and the whole of his family entered it in two separate bands. But Jacob, having sent them over the ford Jabbok in the night, remained himself alone, and did not follow them into the land of his fathers until the sun was rising; for during that same night he was engaged in a severe and extraordinary struggle, wrestling with a man, it is said, against whom he finally prevailed, and whom he would not let go, until he blessed him. "And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved," Peniel meaning "the face of God." He halted, for he with whom he wrestled touched the hollow of his thigh, and put it out of joint; and it is evident from this speech of Jacob, that he knew that it was the Almighty himself, who thus vouchsafed to be his antagonist, and to suffer him to prevail against him.

Moreover, immediately after his entering the land of promise, he and his brother Esau, between whom great enmity had long prevailed, were reconciled to each other; "and Esau ran to meet him, and embraced him, and fell on his neck and kissed him; and they wept."

The future return of Israel from its last captivity appears to be here typified minutely. As Israel,* in order to obtain restoration to its own land, must humbly seek its God with deprecatory

* See Deuteronomy xxx. 1—5.

acknowledgments of the greatness of his mercies, with a lively recollection of its sufferings, and with a deep sense of its own unworthiness, Jacob thus addresses the Almighty; "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant," &c.

We know, that the children of Israel will return from their exile in two separate bands; Judah, that is, Judah and Benjamin, in the first division, and Ephraim, that is, the remaining tribes, in the second. And this we can the more easily understand, and the more naturally expect, as all the Israelites now known, and who, however divided, hold together as one people and family, appear to be of the kingdom of Judah alone. Whatever nation of the earth be the ten tribes, it is evident, that at present they and the Jews have no political, national, or religious feelings, or relations, in common, or any knowledge of each other. Zechariah tells us, (xii. 7,) when speaking of the final deliverance of Jerusalem from the hands of its enemies, when "God will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications," and "when they shall look upon me (says God) whom they have pierced;" that "the Lord shall also save the tents of Judah first." The paragraph in Jeremiah xxxi. comprising the 18th to the 21st verses, brings evidently to our view the separate return of Ephraim, or the ten tribes. It re-

fers indeed to a matter which is considered elsewhere; it is enough here to observe, that, according to it, those tribes are to return home by the way by which they went into bondage, which is one widely distant from the homeward road of the far greater part of the Jews, according to their present establishments in different quarters of the world.

As Jacob entered the land of promise, on his return, with eleven sons, so when Israel, which bears his name, shall occupy it anew, it will not be with the descendants of twelve of his sons, but with those of eleven of them only. There will be twelve tribes indeed, but two of them will be the offspring of Joseph alone, Ephraim and Manasseh. It is evident that the tribe of Dan will have disappeared during the captivity, or in the way home. In the Revelation (vii. 4—8) when one hundred and forty-four thousand are sealed “of *all* the tribes of the children of Israel,” twelve thousand being sealed of each tribe, in the enumeration by their names of the tribes, which, as we thus learn, are all which will then exist, and which are twelve in number, we find the tribe of Manasseh, and that of Joseph (Ephraim), but we do not find that of Dan. This matter is thus briefly stated here; the disappearance of that tribe is one of high and curious interest, which is considered separately.

That the ten tribes, when led captives to Media, could have carried no wealth with them, must be

very apparent. As "the Lord was very angry with Israel, and removed them out of his sight," (2 Kings xvii. 18.) their conquerors, the instruments of his wrath, who would not spare their persons, unquestionably will have shewn no mercy to their goods. And in what utter poverty and destitution the miserable captive remnant of the tribes of Judah and Benjamin went out from the land of Canaan into its last captivity on the destruction of Jerusalem by the Romans, is sufficiently known. But we are told, that they are to return loaded with the riches, which they will have acquired of the Gentiles in their captivity. As to the Jewish branch of Israel, what we see on every side in our own day testifies loudly the progress of the accumulation of its wealth. We are, ourselves, but too competent witnesses to the hardships, sufferings, exactions, and tyranny, under which the Jews have served their Gentile masters; and we have seen their riches expand and multiply in despite of them all, during their servitude under our yoke, with a rapidity far more visible indeed and striking on the European continent than in England; and we have seen stratagem and management, to which they were driven by oppression, aiding materially to produce this accumulation. As Laban was an idolater, so we find that the great mass of the Jewish people, as inhabiting the country comprised in the ancient kingdom of Poland, whose population is of the Roman Ca-

tholic religion, is subject to masters amongst whom prostration before images prevails. This Israelitish population is computed at two millions and a half of souls. There are also very many Jews in other Roman Catholic countries in Europe.

Jacob's struggle with the angel, whom he knew to be God, is a transaction highly mysterious, and which it might be difficult now to attempt to explain satisfactorily with reference only to the circumstances then occurring. But if it is viewed as a type, it seems to be at once intelligible. The only "wrestling" with God, in which man can prevail with him, is obviously that of prayer, respecting which a remarkable instruction is afforded to us in our Lord's parable of the importunate widow. And we appear to have here thus distinctly shadowed out that struggle with God, through which the Hebrews will attain their return to their native land. These blessings must be the fruit of penitence and urgent prayers, without which no boon can be obtained of the Almighty.

We learn from a passage in Deuteronomy already referred to (xxx. 1, &c.), that it will be only when Israel, in its captivity, shall be mindful of the curse and of the blessing which God had set before it, and shall return to him, and shall "obey his voice, according to all that he commanded it on that day," Israel and its children, "with all its heart,

and with all its soul," that God will "then turn its captivity," "gather it from all the nations, whither he has scattered it," "bring it into the land which its fathers possessed, and it shall possess it, and he will do it good, and multiply it above its fathers." And we are told that the captivity of Israel shall end in a time of extraordinary trouble, and danger, and of woes inflicted on the nations which hold it in thralldom. (Isaiah xlix. 24—26; lxiii. 1—6.) This struggle of Jacob with the Almighty appears to denote, that the actual entrance of the Israelites into the land of Canaan will be granted to them in consequence of most earnest and penitent supplications. The time, at which the struggle took place leads us to apprehend, that as the deliverance of the Hebrews from their foreign duration, their homeward march, and their re-occupation of the land of promise, shall take place during the confusion and horrors of the latter times, so will the exact period of their crossing its frontier be one peculiarly dark and fearful, since Jacob's contest with God was in the night season. He entered the land of his fathers, after prevailing in the struggle, as the sun rose; and here appears to be denoted that season of light, and of protection of Heaven, under which the Israelites are to commence their re-occupation of it. But when Jacob had prevailed in the mysterious contest, his heavenly antagonist declared to him, "Thy name shall be called no more Jacob, but Israel, for as

a prince hast thou power with God and with men, and hast prevailed," Israel signifying a prince of God. This single word, the designation thus granted to the common ancestor of the twelve tribes, denotes forcibly those wonderful blessings of national and spiritual pre-eminence, so energetically and poetically depicted in Holy Writ, and especially in the prophecies of Isaiah, which are destined to Israel, after it shall have re-occupied the land of Palestine, and have become a nation of priests to its Messiah.

Jacob says, "I have seen God face to face and my life is preserved." And the Jews, who at a later period "shall look on him whom they pierced," being then finally rescued from shame, misery, captivity, and never-ending death, the existence of the nation, both national and spiritual, will be preserved for ages in a wonderful manner.

It would not be easy to offer at present, with any confidence, a conjecture respecting what may be typified by Jacob's lameness, contracted during his wrestling with God. But it is to be presumed, that some event in the return of the Israelites, whenever it shall take place, will remove this obscurity. The supposition cannot be offered otherwise than as a conjecture, that in this evil, which is to befall Israel at a moment of God's especial favour, may probably be prefigured some heavy calamity which will effect the Israelites; and it may possibly

be the extinction of the tribe of Dan, which may perish by events of war, or otherwise, under the direction of the Almighty, for a cause assigned in another chapter, in which also the views, on which this conjecture rests, are unfolded.

We should not be perhaps warranted in interpreting the affecting reconciliation between Jacob and his elder brother Esau, which took place immediately after the former passed the frontier of the land of promise on his return, as indicating that which after ages of enmity and hatred is to unite the Israelite and the Gentile; but it is possible that it may typify the reunion of the twelve tribes in the bonds of affection with its kindred nations, from whose neighbourhood it has been so long exiled, as to be then effected. The type will be correctly fulfilled, if at that period Israel is reunited to the descendants of Abraham and of his nephew, whom it left in Syria, when it went into banishment. It is shewn in another part of this volume that it is from the hands of the Israelites that those nations are to receive the gospel.

These matters regarding the return of Israel into the land of Canaan, and particularly its passage over the frontier, have here been considered mainly with reference to a supposed type; they are treated more generally in a separate chapter.

It is remarkable, that in the inspired writings, the Hebrews are designated by Jacob's new name,

and not as the nation, or people of Israel, but as Israel alone, a fact which should lead us the more readily to identify that whole race with him, and to see its history typified in his.*

A circumstance of obviously mysterious import occurred in Jacob's journey to Padan-Aram, which is not made the object of a separate consideration, as its meaning is too evident to be missed by any one acquainted with the New Testament, who shall bestow attention upon it. But it will now be passed briefly in review, as it adds to the number of proofs of the great extent of typification, which lies concealed in the historical events of the early days of Israel.

Jacob, whilst resting for a night in the course of his journey to Haran, beheld in a dream "a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." It is added, "and behold the Lord stood above it;" and then followed that

* The conjectures and explanations offered with regard to the supposed type and antitype receive considerable confirmation from the circumstance, that when they were stated separately to two persons highly qualified by their scriptural knowledge, and their acquaintance with the Hebrew language, to pursue such investigations, it appeared that they had each formed views similar to those now unfolded; one of them having been led to adopt them by a passage in Hosea, and the other by the tenor of the narrative of Jacob's return.

ample and magnificent blessing, which the Almighty then vouchsafed to Jacob and his posterity; and one of its declarations is, "In thy seed shall all the families of the earth be blessed," a repetition of the promise of the Redeemer given to Abraham. The mystery of this dream is evidently unfolded by our Lord himself, when he says to Nathaniel, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." This ladder undoubtedly prefigured the Redeemer; in the blessing imparted in this same dream he was foretold; that prediction, "In thy seed shall all the families of the earth be blessed," was the most important feature of it. What indeed is this ladder thus set up on the earth and reaching to heaven, and above which the Lord stood, but an access for man to God, an access lost at the fall and recovered through Jesus Christ alone? and if through him alone can man, the ejected lord of paradise, approach to his reconciled Maker, and finally ascend to the realms of bliss, this can have been a prophetic figure and signification of none but him, by whom, and through whom alone, we are redeemed unto everlasting life, and become heirs of immortality. Jacob's words and actions, on awaking, prove his conviction that in this dream an important revelation had been made to him, when awe-struck he exclaims, "How dreadful is this place! this is none other but the house of God,

and this is the gate of heaven;" and by the concluding expression of this exclamation he shews, that he understood the purpose of it. As the day at which the Redeemer was to appear approached, the promises of his birth and of its glorious consequences were rendered more and more distinct; and in this scene a light on that stupendous event was vouchsafed to Jacob, beyond those which had been afforded to Abraham. The object of his journey was a marriage with one of the daughters of Laban, his mother's brother, and a consequence of it were those marriages and connections, from whence sprang the twelve tribes, who were to be the chosen people of God. There was therefore a peculiar fitness in this revelation being made to him at that particular time, especially as Judah, an ancestor of our Lord in the flesh, and who was to give his name to the tribe of which our Lord was to be born, was to be one of the fruits of the first of Jacob's marriages with a daughter of his uncle.

It seems probable that an instruction of another nature is also meant to be conveyed to us by this remarkable type. By the figure of a ladder standing on the earth, but reaching to heaven, and above which the Lord stood, the lesson appears to be vouchsafed to us, that our ascent towards him, our progress in religion, must be made step by step; that it is a work of incessant toil, which

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however always brings us nearer and nearer to the object of it; that God is before our eyes during the whole ascent, but will be the more clearly seen by us, that is, understood by us in his ways and dispensations, as we draw nearer to him.

CHAPTER IX.

SAMSON.

IF the conjectures of typical exposition, which have been offered, are well founded, and thus if various leading events of the fortunes of the Israelitish church and people, and of the Gentile church, are ascertained to be typified in the early history of the Hebrews, we must reasonably conclude, that many of the like adumbrations remain still undiscovered, and in sufficient number to complete an entire system of types, having that particular object. The life and death of Samson appear to contain an important prophetic delineation of that nature.

An angel of the Lord predicted to a barren woman, that she should bear a son, upon whose head no razor should come, who should be a Nazarite to God from the womb, and who should begin to deliver Israel out of the hand of the Philistines; and this

angel (Judges xiii. 9, 10,) was evidently the same heavenly messenger, who afterwards appeared to Manoah her husband, and who is elsewhere shewn to have been God. This second apparition also related to precautions necessary to insure the particular holiness of this child, who was thus an especial gift and an object of the peculiar commands of the Most High; and as he grew up he was under the immediate guidance of the Spirit of the Lord. But this Israelite, although thus miraculously consecrated to God, and one of a people wholly set apart by the Almighty for his service, gave early indications of his inclination to associate himself with the neighbouring heathen; and in his youth he espoused a Philistine woman, and brought himself into difficulties by yielding to her influence. He displayed however an heaven-inspired valour, (Judges xiv. 5, 6. 19, 20,) and a preternatural strength successfully exerted, whether in his victory over a lion, or in the slaughter of thirty Philistines. He was afterwards deceived and defrauded by the Philistines, and he avenged himself by a stupendous destruction of his foes. After this, enticed by the meretricious allurements of a Philistine woman, he was entrapped in the town of Gaza belonging to her nation, and shut in; but he escaped by a prodigious act of prowess. He then formed an infatuated attachment to Delilah, an harlot of that same idolatrous people; she thrice betrayed him bound into the hands of her

countrymen, and thrice he broke her bonds. But at length such was the madness of a passion which blinded him to these three decisive warnings, that under her seductions he gave up to her the whole secret and power of his might, which lay in the observance required by the Almighty, and in the adherence to which, as he well knew and declared, was its entire tenure; the razor, guided by the hand of his faithless mistress, shaved his locks from his head as he slept upon her knees; with them his prowess fell to the ground, "and he became weak, and was like any other man." The Philistines mastered him easily, put out his eyes, brought him down to Gaza, bound him in fetters of brass, and made him grind in the prison house; and he became an object of the derision of his Gentile enemies. (Judges xvi. 25.) In prison however he did not fall anew into his besetting sin and the bond of his visible connection with the Almighty was renewed. "The hair of his head began to grow again after he was shaven;" but he continued deprived of his sight, and whilst in this state of blindness, and in a successful effort to avenge himself upon those, who had inflicted it, by a stupendous exertion of strength he brought down destruction upon multitudes of his enemies, willingly giving his own life as the price of his vengeance.

If we use the same key as that hitherto employed to enable us to read the particular scriptural cypher here commented on, we shall see

in Samson an Israelite living in the land of Canaan, and seduced to his utter ruin and death by Gentile harlots, a type of some great portion of his people, who whilst occupying Palestine, and subject to the Mosaic law, should be inveigled into idolatry by the surrounding heathen, to its own destruction and to that of many of its enemies, as the leading feature of the picture presented to us. But the minute points of resemblance are striking. The origin of the Israelitish descendants of Abraham was miraculous; the birth of Isaac, born of a barren mother, was promised by the Almighty in a visible shape. The Hebrews were the "fewest of all people," but they were designated as his own by the Almighty, and sanctified as a nation of priests, and set apart for his especial service by multiplied revelations, by dispensations of a most marked character, and by a law which was exclusively its own, and as his chosen instrument of vengeance on the idolatrous heathen of the land of Canaan. He brought it forth out of Egypt a people of slaves and unused to war; yet led by the captain of the host of the Lord, and full of an heaven-inspired valour but with very inferior numbers, it overthrew successively the Canaanitish nations, many of them descendants of the giants, and far mightier than itself, with immense slaughter, captured their cities fenced up to heaven, and victoriously occupied their magnificent territory. But from the first

it acted in despite of its heavenly commission, of its knowledge that its strength was wholly dependent upon its allegiance to God, of his prohibition to them, "to make any covenant" with the Canaanites, "to shew mercy unto them," or "to make marriages with them," and of his warnings to them, that the fruits of their disobedience would be their seduction into the idolatry of those heathen nations, the excitement of the wrath of the Lord against them, and their destruction. (Deuteronomy vii. 1—4.)

In the teeth of the solemn and earnest admonitions and commands of Jehovah, the Israelites entered into intercourse with the inhabitants of the land, and became tainted with their idolatry, as Samson in his youth associated with the Philistines, married a woman of their nation, and afterwards lived in guilt with two harlots of the same people, committing that offence which is the type of idol worship offered up by an Israelite living under the law. As Samson fell into sin with the Gentile women of the land of Canaan, so we find Israel deluded into the adoption of the idolatrous rites of the heathen, who lived in its territory. The scenes of Samson's offences lay in the land of promise; for Gaza and Askelon, although then occupied by the Philistines, were cities of the inheritance of the tribe of Judah; and it was in the land of its fathers that Israel so sinned against its Maker. It was there, that so having yielded to meretricious

allurements Samson was repeatedly ensnared by the Canaanites; yet so long as he did not entirely surrender to them his heart and his reason, and as soon as he turned to leave the object which had bewitched him into guilt, he was enabled to effect his escape; and it was in the land of promise also, that Israel before the worship of false gods, who were devils, had entirely corrupted and mastered its heart, although it fell repeatedly into idolatry under the seductions of the Gentiles, and was each time punished with captivity under their yokes, yet as soon as it turned from its iniquity, was restored to freedom, and to the favour of the Lord. But let us continue this parallel still further. Samson at length deeply immersed in his besetting vice, besotted and utterly deluded by it, although he knew by experience her treachery, betrayed to Delilah, the Philistine harlot, the secret of his preternatural might, despising thus the peculiar gift of his God, by whom he was strengthened and sanctified, and acting in contempt and profanation of it. In punishment of his inveterate sins and disregard of Heaven, Samson was at length thrown into a thralldom from which he never extricated himself, was deprived of his sight, bound in chains, made to perform a slavish service for the lords of the Philistines, and became an object of the derision of his enemies. Relapsing no more into idolatry, he recovered his strength but not his sight; exerting the

strength in one stupendous effort to avenge himself upon the authors of his blindness, and invoking the Lord, he brought down upon his own head and upon those of thousands of his foes a sudden death. Thus unwarned by the repeated captivities of Israel, inflicted in chastisement for idol worship in which it had shared, and by that in which for the same cause the ten tribes had been carried away into servitude and exile in Assyria, the kingdom of Judah threw off entirely its allegiance to God, treated as an unholy thing his covenant, through which alone the twelve tribes had achieved triumphs to which their human means had been utterly inadequate, and had become the depositaries of the stupendous revelations of the Almighty. Utterly blinded by the false and idolatrous religions of the neighbouring nations, the Jews fell into the most abominable and profane excesses. Then were heavy thunderbolts of heavenly vengeance launched at their guilty heads; the heavenly light vouchsafed to them vanished from their eyes; Jerusalem fell before the sword of the Chaldean conquerors, and her glorious temples and palaces were destroyed; their kings and their priests were dragged away captives by the Gentiles, and the land lay desolate. But though from this time Israel sinned no more by idol worship, and regained somewhat of its strength, and was restored to its own land, yet it existed there under the rule of a foreign state, and

never could resume the sovereignty of the land of promise. It had thus, like Samson, to serve various masters, and like him suffered heavy oppressions; and moreover it was exposed to the derision of the surrounding nations, as we learn from the Roman authors. At length with eyes covered with so thick a veil of traditions and superstitions, as to be unable to receive the light of the gospel, blind to the dispensations and rebels to the will of God, as announced to them through their Messiah, whom they rejected and murdered, yet believing that they did the Almighty honour, (Romans x. 2,) they finally provoked, and rushed into a conflict with their Gentile lords, but with means so palpably inferior, as to render their own extermination inevitable, however great might be the mischief to their enemies, which they might inflict in the struggle. It was thus that in the final and terrific warfare carried on by the Jews against the Romans under Titus, their holy city and its magnificent temple were destroyed to their very foundations, and under unexampled ravages of the famine, the pestilence, and the sword, the very nation, with the exception of a captive remnant dragged into foreign thralldom, was extirpated, whilst the heavy loss of life of the victors attested the unheard-of desperation of the vanquished.

It should be observed, that as the Jewish people formed a kingdom, so the son of Manoah judged *Israel* forty years.

CHAPTER X.

TYPES OF BAPTISM.

WE are told in the beginning of Genesis (i. 2, 3.) that "the earth was without form and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters; and God said, Let there be light; and there was light." And we learn, that in Hebrew the word here translated "moved" is a tense of a verb, which denotes the action of a bird fluttering, or hovering. The facts here recorded appear to be analogous to, or rather typical of another scene of wonder, to which the revolution of time was to give birth. It was after a lapse of ages, that the period arrived predestined by the mercy and wisdom of the Almighty to be that, at which the fallen race of man should be rescued from a state of miserable confusion and moral darkness, and the intellectual and spiritual world should be brought into shape and form by the promulgation

of the gospel of our Lord; and then it was that he, to whom this dispensation of light was confided, when about to shed its beams on the benighted children of Adam, received the purifying and hallowing rite of baptism in the favoured stream of Jordan, and when in the act of leaving its waters "saw the heavens opened, and the Spirit like a dove descending upon him; and there came a voice from heaven saying, "Thou art my beloved Son, in whom I am well pleased." (Mark i. 10, 11.) Now the action of the dove in descending, when it lets itself down, is that of fluttering.

The facts related respecting the baptism of our Lord are of a nature to call our particular attention to that mysterious event. We learn from them, that even he himself, in whom all purity and holiness essentially resided, was required to receive in his human nature that emblem of the purification of the soul through the action of the Holy Spirit, which is as indispensably necessary for our entrance into the spiritual church of Christ, as the fulfilment of that typical sacrament is for our ostensible and visible admission into his religion. A part only however of this extensive subject will here be brought under consideration; and the view taken of it is not intended to extend beyond certain intimations conveyed in the Scriptures respecting baptism, and adumbrations of that essential rite, which is performed by means of an element, apparently consecrated, even at the

creation, to purificatory functions by the active presence of the Holy Spirit, who, as has been observed, is said to have moved, or rather to have hovered, or fluttered over the waters.

A very early type of baptism is indicated in the first epistle general of St. Peter. The apostle speaks of Noah's ark, " wherein few, that is, eight souls, were saved by water," and continues thus; " the like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." (1 Peter iii. 20, 21.) We thus learn that the patriarch and his family were typically baptized by the waters of the flood.

Upon another miraculous dispensation of the Almighty, St. Paul (1 Corinthians x. 1, 2.) expresses himself thus: " Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." We are taught thus, that the wonderful and preternatural mode of the escape of the Israelites from a land of slavery, sensuality, and idolatry, their passage between the waves of the Red Sea, piled up as walls on the right hand and on the left, was in itself typical of that rite, by which man when escaping from the bondage of sin enters externally into the new life of the dispensation of Jesus

Christ, or rather perhaps that it was a previous state of that rite itself. It will moreover appear, that they were made to fulfil this ordinance as a necessary preparation for their occupation of the land of Canaan, and of promise, which in itself is the recognised type of that new spiritual life. If it shall be objected to this view of the matter, that the Israelites did not pass immediately from the Red Sea into the land of promise, it will be said in reply, that they were intended and ordered to occupy it, and were prepared for such occupation, by the Almighty; that if it did not happen, it was solely because they disobeyed his direct command, and the commission he gave them on issuing out of Egypt to proceed at once to take possession of that country; and from this very disobedience arises a confirmation of this hypothesis. In punishment of it, they were condemned to pass forty years in privations in the wilderness, until all those who had rebelled had perished. But the dispensation of God, which then took place, strengthens considerably the view above presented. The new unbaptized generation, which had arisen in the course of those forty years, was ordered to take possession of the land of promise. Then if it is true, that their fathers were baptized in the Red Sea, as a necessary preparation for their occupation of the land of Canaan, we must expect to see the generation, destined to effect that occupation in their place, undergo that rite, and in the same manner

as that in which the preceding generation, which had failed to fulfil that duty, underwent it. Moreover, if a passage between waters miraculously heaped up on the right hand and on the left for Israel to pass between is baptism in one instance, it is equally so in another. Let us now consider, what befell the young swarm of Israelites, that issuing from the "howling wilderness" was collected on the frontier of the land of promise, under the guidance of Joshua; and we find, that by a repetition of the miracle which opened a road between the waves of the Red Sea, the waters of the Jordan were divided in the like manner, and all Israel, under an especial command of God, passing between them, crossed the dry bed of that river, and took possession of the land of promise. There are even circumstances, which mark this passage of the Jordan as more strongly typical of baptism, than was that of their fathers through the Red Sea. The latter passage was absolutely necessary for the escape of Israel from its pursuers; but that through the Jordan was nowise indispensable for the entrance of their children into the land of Canaan, as they might have found other modes of crossing that small river, and God could by other means have impressed as much terror of their approach into the hearts of the Canaanites, as he did by this miracle. Besides this, the passage through the Jordan had a reli-

gious character, which is not recorded to have been the case with the march through the Red Sea. The priests, as directed, bore the ark of the covenant before the people; the waters receded, as soon as the feet of those priests touched them; and they remained on dry ground in the midst of Jordan whilst the people passed over. The twelve stones also, which were taken out of the midst of the river, "where the priests' feet stood firm," were placed in Gilgal, where the Israelites encamped on that night, as a perpetual memorial to the tribes, that the waters of the Jordan had been cut off before the ark of the covenant of the Lord.

It is worthy of especial observation, that the waters of this same river, the Jordan, were afterwards twice preternaturally divided in the like manner. In the first instance, "Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two (Elijah and Elisha) went over on dry ground." (2 Kings ii. 8.) Elijah went up by a whirlwind into heaven; and Elisha immediately afterwards "took the mantle of Elijah that fell from him, and smote the waters and said, 'Where is the God of Elijah?' and when he also had smitten the waters, they parted hither and thither; and Elisha went over." (2 Kings ii. 14.)

Now if the passage of the Red Sea denoted

baptism, and the like passage of the Jordan by Israel did so, occurrences exactly similar in the miraculous division of waters, but especially of those of that same river, effected by the instrumentality of holy men, and in persons passing over between them on dry ground, must evidently signify the same thing. Since our Lord himself spoke of John the Baptist as Elijah, some type of his peculiar functions was to be confidently sought for in the events befalling that eminent ancient prophet, or in his actions; and here this expectation is completely realized, for we thus find Elijah himself typically baptized, and Elisha so baptized through his means. In these two passages through the Jordan, the first effected by Elijah and Elisha, and the last by the latter of them alone, the character of a baptist still attaches peculiarly to the former of those prophets, for it was to the mantle of Elijah that the waters were each time obedient, although on the second occasion it was wielded by the hands of Elisha. But Elijah being a type of John the Baptist, we had also to look especially, indeed it may be said of necessity, for a typification, in some act of his, of the baptism of our Lord, by the son of Zacharias, as his most remarkable and important performance of that rite; and it is here afforded to us, as Elisha is a recognised type of our Lord. We find Elijah baptising a mightier and

more illustrious prophet than himself, for Elisha had a double portion of his spirit; and John baptized our Lord, "whose shoes he was not worthy to stoop down and unloose." Moreover, various of the miracles of Elisha, that distinguished and favoured servant of God, had a peculiar character, such as would particularly befit one who was to be the type of the future Conqueror of Death and the Lord of Life. We find Elisha, when called upon to heal bitter waters and a barren land, casting salt into the spring of waters, and declaring "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death, or barren land." (2 Kings ii. 19—21.) Again, he cured food of its poison; and when it was told him that there was death in a pottage, he rendered it innocent. In another instance, when a dead man was cast into his sepulchre, as soon as the body touched his bones, it revived, and the man stood up upon his feet, a miracle affording a remarkable proof, how accurately our Lord is typified by Elisha, since it was through the consequences of that prophet's death, that one, in whom life was extinct, revived to it anew. There was also another miracle performed by Elisha, which although on a smaller, or a less preternatural scale, is precisely similar to one peculiarly significant, twice repeated by our Lord, and singularly appropriate to his functions, the gift of a small quantity of food to such numbers as

naturally could nowise be fed by it, and yet who were so abundantly supplied with it, that a considerable proportion of it remained unconsumed. We are told, that Elisha ploughed with twelve yoke of oxen, and slew one of them, which he gave to be eaten; and our Lord was aided in his labours by twelve apostles, one of whom perished. We thus see two mighty prophets, one of whom immediately preceded and baptized the other, upon whom a double portion of his predecessor's spirit fell, and in whose words and actions there prevailed a character of unusual dignity and authority; and Elijah and Elisha, as types, find respectively their suitable anti-types in John the Baptist and our Saviour.

It is not foreign to this subject to observe, that a most decisive argument in favour of infant baptism appears to be afforded by St. Paul's statement already cited, that the whole Israelitish nation, "all our fathers," he says, addressing himself to the Jews, "were under the cloud, and all passed through the sea, and were all baptized unto Moses, in the cloud and in the sea." Bishop Heber argues very conclusively, that the circumcision performed on every male Hebrew child on the eighth day after his birth affords complete authority in favour of Pædo-baptism, through a most palpable and irresistible analogy. But the authority in the present case is still more decisive.

We have learnt from the words of the inspired apostle of the Gentiles, that, when the Israelitish nation passed through the Red Sea, the baptism which it underwent embraced the whole of it, consequently the infant at the breast as well as the aged matron and the ancestor of three generations. Now if it be said, that this was not absolutely the Christian rite, yet at any rate it was so much the same thing, that St. Paul calls it by precisely the same name. The whole nation was thus purified to God; and it was in the second person of the Godhead, that God was with them, that God, whose glory appeared in the cloud, when Israel was in the wilderness of Sin, (Exodus xvi. 10.). It was a purificatory consecration made under heavenly direction, whether the person initiated signified his assent to it or not; it was moreover made by sprinkling water. St. Paul, speaking of the Israelites in the desert, (1 Cor. x. 3, 4.) says, that they "did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them; and that rock was Christ;" he thus identifies God's dispensations with respect to them in the desert with dealings of his with man under the new covenant, and leads us to the unavoidable conclusion, that the Israel dedicated to God by this baptism was so dedicated through Christ. Again, it should be observed that the purification,

or baptism of Israel, when it passed between the waters of the Jordan, also embraced every individual of the nation of every age without any exception. The ark of the Lord and the priest did not pass over the river, until "all the people were clean passed over."

CHAPTER XI.

NAAMAN AND GEHAZI.

THE matters stated respecting baptism throw an important light on what is signified by the cure of Naaman, the captain of the host of the king of Syria, of leprosy. This foul and contagious disease, which renders those who are afflicted with it unfit for, and highly dangerous in, our association with them, is, in the Mosaic law, evidently typical of sin, which contaminates whatever touches it (Leviticus xiii. xiv.). By its enactments, the leper was declared to be defiled and unclean, and was excluded from the camp; he had to dwell alone, and was not restored to society, until the priest pronounced that the disorder had ceased. And when this declaration was made, the patient was required to undergo a religious purification at his hands. The first part of the process of his cleansing was, that two birds were to be taken for him alive and clean, and cedar

wood, and scarlet and hyssop; one of them was to be killed in an earthen vessel over running water, and the priest was to dip the cedar wood, and the scarlet, and the hyssop, and the living bird, in the blood of the one slain, sprinkle upon the patient seven times, pronounce him free, and let the living bird loose into the open field. A lamb without blemish was also to be slain, and some of his blood was to be put on the cleansed leper, besides many other significant observances. Our purification in the sight of God by the blood of Christ shed for us is clearly pointed out by these visibly typical ceremonies.

The circumstances of Naaman's cure of a disease such as this, and thus dealt with according to the law of Moses, will, if minutely considered, lead to the strongest presumptions, that it is typical of the call and admission of the Gentiles to the gospel, and of their purification by baptism, at a time when Israel for its sins should be excluded from the blessings proffered to it by the mission of Jesus Christ. And what befel Gehazi denotes the state of the Jew on the rejection of the gospel, when he fell under the curse.

It may be the more safely concluded, that the history of Naaman's cure denotes the acceptance of the gospel by the Gentiles, whilst the guilty Jews would not be benefitted by its healing influence, as our Lord appears distinctly to signify it. In the gospel according to St. Luke, (iv. 25—27,) after calling to the minds of his hearers, that at a

time when there were many widows in Israel, and a great famine prevailed throughout all the land for three years and a-half, Elias was sent to none of them but to a widow at Sarepta, a Sidonian city, he proceeds thus ; “ and many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed saving Naaman the Syrian ; ” and the wrath of his hearers at his words, which led them to attempt his life, shews they well understood that he meant them to know, that through him, blessings would be proffered to and be received by the Gentiles, of which Israel would not participate.

A close consideration of the history of Naaman's cure will shew in how many particulars, and how aptly the type applies. (2 Kings v.) It evidently appears, that no remedy could be found in Syria for the loathsome disease which afflicted him ; it was amongst the Israelites alone, that this stranger was to discover it. A captive girl of that nation told his wife, that he could obtain recovery of a prophet who was in Samaria, and he therefore sought relief amongst them. But it was amongst them alone that divine truth was known, and nowhere but in the holy writings of Israel was the cure of sin indicated and foretold. It was an Israelite in the flesh, the great Physician of the soul, who was doomed to bruise the serpent's head, and who could alone effect that cure, and efface the moral stain with which the spiritual existence of man is so deeply soiled. But the mighty warrior,

the chief captain and favourite of a king so greatly feared by the Israelitish monarch, did not command the prophet to repair to his presence; he sought him in his own home, and with his horses and chariot stood at the door of the house of Elisha. But Elisha went not even to the threshold of that house to greet or give counsel to the distinguished Gentile, his suppliant for relief; he merely sent a messenger unto him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." It has been already shewn, that Elisha is a type of Christ; and this part of his conduct is strictly typical of that which was held by our Lord in publishing his gospel in these circumstances, that he never preached it but to the Jews, and never beyond the precincts of the land of Canaan. But nevertheless after his resurrection, he directed his apostles, who were Jews by birth, to preach the gospel to all nations, to promulgate the cure of moral evil unto the Gentile world, as Elisha sent his servant, who was evidently an Israelite, to indicate to Naaman the remedy he had to employ; whilst as to himself he said to the Syrophenician woman, that he "was not sent but unto the lost sheep of the house of Israel." (Matthew xv. 24.) And although our Lord vouchsafed miracles in behalf of believing Gentiles, and though in his last address to his disciples he said to them after his rejection by the Jews, his cruci-

fixion, and resurrection, "Go ye into all the world and preach the gospel to every creature," (Mark xvi. 15,) yet at an earlier period of his mission, before that rejection, he gave the following command to the twelve, "Go not into the way of the Gentiles, and into any city of the Samaritans enter not, but go rather to the lost sheep of the house of Israel." (Matthew x. 5, 6.) We learn that when the prophet's message was delivered to the Syrian warrior, the mode of cure prescribed proved to be too simple for his taste, and excited his wrath. He had expected that he would come out to him, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Naaman's reply, and the objection offered by this powerful heathen, appear to foreshadow the main argument against the mode of redemption through the blood of Christ taken by many persons, the most distinguished for talents and learning in the Gentile nations, to which the Gospel was first preached, the excessive simplicity of the healing and redeeming dispensation, and, as they judged, its want of ingenuity and its inadequacy to the mighty end to be attained. St. Paul tells us, that the doctrine of the cross was "to the Greeks foolishness." When Naaman exclaimed, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?" and turned and went away in a rage, is it not as if some eru-

dite Athenian threw from him with disdain the volume of inspiration, angrily asking, "Are the homely pages of your gospel, and the plain unrefined doctrines of the son of the carpenter, to be set by the side of the subtle and learned effusions of our philosophical schools, of the sublime theories of the divine Plato, when a scheme is to be devised to extinguish human weakness and misery, and to elevate and purify the moral character of man?" refusing to put the efficacy of those doctrines to the proof, and forgetting that the seat of all his boasted learning was the seat of the most disgusting immorality, of the foulest vice. Naaman however at length submitted to the process enjoined, and dipped himself seven times in Jordan; but he was determined thereto, not by his own wisdom, but by the counsels of his wiser servants who had faith in the prophet's directions. It is thus, that the gospel, amongst the Jews, was first accepted by persons of the humblest ranks of life, and through their instrumentality finally made its way to the hearts of the princes and the rulers of the earth. In its beginning in the Gentile world, it appears also certainly to have prevailed mainly amongst the most inconsiderable of the subjects of the Roman empire; it made its progress for some time imperceptibly and unknown to the government, without any person of note being stated to have embraced it. When Naaman had obeyed the prophet, who

it is to be observed, had required that his ablutions should be performed seven times, a holy number, "his flesh came again like unto the flesh of a little child, and he was clean." We enter into the visible church of Christ when, professing faith in him, we are washed and aggregated to it by baptism; but in receiving the type of baptism, Naaman could be cured by the waters of the Jordan alone, for the translucent and beautiful Gentile streams of Damascus would have been of none avail. Amidst the traditions and religion of the Gentiles, there was no healing of the soul to be discovered; and it was necessary that the cleansing process should be Israelitish in every feature; and since the effectual ablution of the Syrian could only take place in a stream of the land of promise, it will readily occur to us why the Jordan was selected for this purpose. It has been already shewn, that it was in Jordan that the whole Hebrew nation, when it first entered the land of Canaan, and afterwards Elijah and Elisha, were baptized; and in this there was an especial fitness, for this river was destined to furnish the baptismal element to the hands of John, when he performed that holy and purifying rite on the Lord of Life when existing on earth in the flesh.

As the apostles exercised their ministry gratuitously in the dissemination of the gospel amongst the Gentiles, giving freely as they had received freely, so Elisha refused to accept the proffered

reward from the hands of the grateful stranger whose eyes were then opened, and who declared, that he knew that there was no God in all the earth, but in Israel, as the believing Gentiles acknowledged, that the God of Abraham, of Isaac, and of Jacob, the father of the Lord Jesus Christ, is the only true God. He called himself Elisha's servant, and requested him to give to him two mules' load of earth, because he would thenceforth offer neither burnt offering nor sacrifice but unto the Lord. Thus it is, that the Gentile branch of the universal church has shot forth from the Israelitish stem, and that the religion on which our comfort, our hopes, and our whole weal, both present and future, exclusively repose, is primarily grounded on the faith of Abraham, of Isaac, and of Jacob; and our deeds, our prayers, and worship, and thanksgivings, in order to be accepted, must be offered up in the name and through the merits of the Messiah of Israel.

But notwithstanding Naaman's bodily cure and moral conversion, his new faith had not its due influence on his actions; he was not firm in the profession and exercise of it, for he reserved to himself, if not the right, at least the practice of bowing down before the false god Rimmon in compliance with his master, when in his presence in the temple of the idol. He admitted at the same time, that he knew it was sinful so to do, for he craved pardon for the deed before he committed it. This part of the

history, in which this great Gentile captain deemed it expedient to make a compromise with an idolatrous religion, indicates the state of the Gentile branch of the church whilst existing before the growth of the Jewish. We know but too well, how soon the prostration before images crept into it; that, with the exception of the Waldenses, it became universal; and that even now it prevails over the far greater part of the Christian world; nor can it have escaped the least acute observer, how strong a disposition there exists amongst the Protestants to make concessions in practice by perpetual compromises on their part, which their more wary, systematic, and persevering antagonists never reciprocate.

The Gentile thus stipulated and entreated for future pardon; and the prophet bade him "go in peace;" an answer from which we may at the least conclude, that Elisha, with whatever impression he received this declaration, did not in terms forbid the practice for which Naaman made the reservation.

The remaining part of this history is perhaps as remarkable as any yet commented on. Gehazi, Elisha's servant, defrauded the Syrian of two talents of silver and of two changes of garments. Elisha detected the fraud instantly, and punished him on the spot, by inflicting upon him, and his seed to perpetuity, the leprosy of which the stranger had been cured. But there is no trace of the prophet having compelled him to refund

the property thus dishonestly obtained. It has been already stated, that Gehazi was an Israelite; and such he assuredly was, for he it was, whom Elisha sent to lay his rod upon the face of the Shunamite's child, in order that it might be restored to life, an office which he certainly would not have delegated to a Gentile. (2 Kings iv. 29.) Gehazi's offence was very heinous against God, as well as against man; he had seen a wonderful miracle wrought by the Almighty in behalf of a heathen, and he followed him on his homeward road, and made a lying demand upon him as if it was on the part of his inspired master, who had been God's instrument in the transaction, and who had declined every recompence on the part of the Syrian: he thus obtained of Naaman more than he had asked for; and when the prophet asked him on his return, "whence he came," he answered, "Thy servant went no whither." These circumstances appear to foreshadow distinctly things which happened on the acceptance of the gospel by the Gentiles, when they were admitted by baptism into the flock of Christ, and healed by him of their foul and contagious malady. The Jews refused the boon of the dispensation of life and immortality through his name; and that blindness, that mortal state of moral guilt, which had been the curse of the sinful and idolatrous Gentiles, passed to those unbelieving Jews who had rejected and murdered the author of the proffered

salvation. This curse cleaves to the Jew to this day, in fearful accomplishment of the terrific prophecies regarding him, with which the Old Testament, and the book of Deuteronomy especially, abound. But whilst living under the curse, he has found means, generally humble and obscure, often crooked, and at times nefarious, to defraud the Gentile Christian of his goods and money, and to retain possession of them too, although existing amongst us in a state of extreme political inferiority.

The termination of the history of this miracle demonstrates, that it was intended to convey typical and prophetic instruction, not a moral or a religious lesson. Elisha did not forbid or attempt to prevent Naaman's intended idolatrous worship, undoubtedly because the whole transaction was a shadow of future things, which it was the purpose of the Almighty to suffer to exist for a time. The prophet indeed seems rather to have acquiesced in Naaman's determination. For the same reason unquestionably he allowed Gehazi to depart from his presence without enjoining restitution. Had he compelled the one to promise to abstain from his evil purpose, and the other to restore his ill-acquired property, the types which were to be conveyed would have been frustrated. This history as thus understood is entirely rescued from any objection that may be taken to the conduct of the prophet in these matters, when the essential objects in view

are considered. We are to be assured, that in both cases God's justice took its unerring course; but had that course been stated to us, we should undoubtedly have contented ourselves with deriving a moral lesson from the narrative, without thinking of, or troubling ourselves to seek, a prophetic one.

So curious, precise, and faithful are the lineaments of this sketch of Gehazi carrying off Naaman's silver "and a change of garments," that we see in him at once the modern Jew in our streets, with his shillings and sixpences of Gentile coinage, the profits of his petty traffic, in his pocket, and his bag of the Gentile's old clothes at his back.

This history appears to embrace in its typical import that period of time alone, in which the Gentile branch of the church was to exist before the rise of the Jewish.

CHAPTER XII.

DAVID AND ORNAN.

THE frequent appearances of the second person of the godhead, the Lord Jesus Christ, as the messenger of God the Father in the Old Testament, should have prepared the minds of the Jews to see in him the angel of the covenant, the herald of salvation, a redeemer sent down to this lower world with the great message of light and immortality to man. This mighty personage, under whose immediate guidance and protection, as it is plainly intimated by Scripture, and as it is universally admitted, Israel escaped from Egypt, passed through the waves of the Red Sea, and sojourned in the desert, appears also to have been the angel of God the Father in all his commissions to the earth during the earlier parts of sacred history, as it may not be difficult to shew, with perhaps but one single exception, where, according to the opinion of

Bishop Heber, the Holy Spirit was the heavenly Messenger sent before the Israelites to prepare their way in the land of Canaan and to bring them into it, and who would not pardon their transgressions; (Exodus xxiii. 20—23;) and this last-mentioned dispensation would be strictly typical of that, under which the second person of the triune godhead sent the Holy Spirit as the comforter to the first believers in him, when they entered the spiritual Canaan laid open to them by his death in the flesh upon the cross, and as their guide and inspirer.

When the angel of the Lord appeared to Hagar before the birth of Ishmael, he said, "I will multiply thy seed exceedingly," which is a distinct declaration of his godhead; and Hagar declared her knowledge of it also, when she "called the name of the Lord that spake unto her, thou God seest me." When Hagar was cast out with Ishmael and wandered in the wilderness with him in despair, the angel of God, who called to her out of heaven, concluded the words he addressed to her thus, "Arise, lift up the lad, and hold him in thine hand, for I will make him a great nation," an assurance which could emanate from none but the Deity.

When Abraham saw the three men, one of them spoke thus unto him; "I will certainly return unto thee according to the time of life; and lo! Sarah, thy wife, shall have a son;" and again, when

Sarah laughed, "The Lord said unto Abraham, Wherefore did Sarah laugh, saying, 'Shall I of a surety bear a child, which am old?' Is any thing too hard for the Lord? At the time appointed I will return unto thee according to the time of life, and Sarah shall have a son." But these are words which could be uttered by God alone; and that he was such, appears most distinctly from the declarations, which he made as the Lord in his subsequent conversation with Abraham, of his purposes, as supreme Judge and Ruler, respecting the guilty cities of the plain. Again, in the destruction of those cities, he who says to Lot, the terrified fugitive, "See, I have accepted thee concerning this thing also, that I will not overthrow this city for the which thou hast spoken," holds the language of God, and not that of a created angel. It is moreover a well-known remark, that this verse, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," indicates distinctly that he, who standing on earth as the messenger of heavenly vengeance poured down destruction from the Lord out of heaven, and overthrew those cities and their inhabitants, "and that which grew upon the ground," was himself a person of the godhead.

The angel, who prevented the sacrifice of Isaac by calling unto Abraham out of heaven, concluded thus the words he addressed to him; "I know that thou fearest God, seeing thou hast not with-

held thy son, thine only son from me." Now as this sacrifice was ordered by God and to God, and as this sacrifice was not withheld from his angel, it is palpable, that this messenger was also God himself; and of this additional evidence will be found on comparing the twelfth and sixteenth verses of the twenty-second chapter of Genesis. In the thirty-first chapter of Genesis Jacob relates to Rachel and Leah, that "the angel of God" spake to him in a dream, using amongst others these words, "I am the God of Bethel;" leaving to us of course no possible doubt of the divinity of the messenger of the Lord, who directed him to return to his native land.

Farther it is evident, that Jacob knew the "man," with whom he wrestled at the ford Jabbok, to be God; for he said when the scene was ended, "I have seen God face to face, and my life is preserved."

When Balaam saw the angel of the Lord standing in his way, the prophet shews, that he knew him to be God by the adoration which he paid him, for he "bowed down his head and fell flat on his face." Moreover the angel said to him, "Only the word that I shall speak unto thee that thou shalt speak." And here also Balaam shews, that he knew him to be God, for he said to Balak, "the word that God putteth in my mouth, that shall I speak."

The captain of the host of the Lord, who ap-

peared to Joshua, was known by him to be God, for he fell down on his face to the earth and worshipped him, whereas such homage to created angels was not permitted (Revelation xix. 10.). There is also another distinct indication that this mighty personage was God. As the Lord directed Moses to put off his shoes, because the place where he stood, was holy; so "this man" said to Joshua, "Loose the shoe from off thy foot, for the place whereon thou standest, is holy."

The angel of the Lord, who came up from Gilgal to Bochim, began thus his address to the Israelites (Judges ii. 1.); "I made you to go up out of Egypt, and have brought you into the land, which I swore unto your fathers, and I said, I will never break my covenant with you." And this angel, here speaking of actions as his own, which were avowedly and exclusively God's, identifies himself with him.

We are told that the angel of the Lord appeared unto Gideon; and in the course of the conversation which took place between them, we are distinctly informed who this angel was, as the narrative runs thus in one place; "And the Lord looked upon him and said," &c.; and in another, "And the Lord said unto him, Peace be unto thee; fear not, thou shalt not die." (Judges vi. 14. 23.).

Who the angel of the Lord was, who appeared to Manoah and his wife, is evident from the words used by Manoah after the angel left

them; "We shall surely die, because we have seen God:" and her words in reply are as decisive to prove her belief also, that God had thus manifested himself unto them (Judges xiii. 22, 23.). Moreover this angel told Manoah, when he asked what his name was, that it was Secret or Wonderful. Now in Isaiah, where a child is predicted who is to be the Mighty God, we are also told, that his name is to be called "Wonderful" (Isaiah ix. 6.).

It may be here observed, that perhaps no one passage in the Old Testament throws so strong a light upon the delegation of the functions of a messenger of the Godhead to the second person of it, with respect to the other persons of it who delegate them, as well as upon the triune nature of the Divinity, as one which occurs in Isaiah (xlvi. 16). It is as follows: "Come ye near unto me; hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and his Spirit, hath sent me." Through the whole of the chapter, from which the verse above cited is extracted, the only speaker is the Divinity. But if this was not so, and we had to do with this verse alone, it would be very easy to demonstrate, that it issues from his mouth. It forms but a single sentence; and one person only speaks throughout it, and makes the entire declaration which it contains. Who is it but God, who can say that he has spoken from the beginning? and he who says, "From the time that it was, there am I," can be no one but he who said unto Moses, "I am, that I am;" and

it is, who here declares, that "God and his Spirit hath sent him." It will be immediately perceived, that whilst the plural nominative, the governing case, indicates the plurality of the persons in the Divinity, the verb in the singular number marks and denotes the unity of its essence. It is evidently to signify this same thing, that in many instances in the Old Testament the Divinity is introduced in a plural nominative case, whilst the verb governed by it is in the singular number. But this is perhaps the only case, in which this intentional violation of syntax is conformed to in our translation. If we proceed to the two next verses, we shall find this person of the Godhead distinctly characterizing himself by a glorious attribute peculiar to himself, and which renders still more complete and definite the remarkable revelation respecting the persons and the unity of the Godhead here vouchsafed to us; "Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments!" (17, 18.)*

But although this heavenly messenger, as acting as such, is frequently termed an angel, yet it is perfectly clearly, that amongst angels he retains his entire and transcendent pre-eminence. For as we

* If the translation of the last part of the 16th verse should run thus, "And now the Lord Jehovah hath sent me and his Spirit," (Lowth's Isaiah, 4to. p. 129 and 221,) we have distinctly brought to view the second and third persons of the Godhead sent as angels by the first, and the personality of the Holy Spirit.

learn from Holy Writ, that the second person of the Divinity often performed the functions of a messenger, of an angel of God, we also learn from it, that there was an archangel, an angel chief of angels; then, that this personage must be him, follows of necessity; it can be no other; for if that superiority be assigned to a created angel, it can only be done by an impossible supposition, that the Creator is inferior to the work of his hands. Bishop Horsley remarks, that but one archangel, or chief of angels, is ever mentioned in Scripture, and concludes, that by that title is designated the second person of the godhead. Now it is sufficiently remarkable, that Schultze, the learned and distinguished missionary of the Callenberg Institution, came long before the Bishop to the same conclusion, as will be seen by a reference to a discussion of his with a Jew upon a passage in the book of Job, which is commented on in a subsequent chapter. His view respecting the archangel Michael, whose name, he observes, signifies "who is as God," is there stated. It should be remarked, that Bishop Horsley could never have heard or read of Schultze, for even the name of the Callenberg Institution, whose agent he was, was not known in England until some time after that prelate's death.

The views and observations hitherto brought forward in this chapter are offered as prefatory to such, as will now be submitted with reference to

one of the most remarkable appearances of an angel of the Lord, which we learn from the Old Testament; and unquestionably the history of it, as comprised in the twenty-fourth chapter of the Second Book of Samuel, and in the twenty-first chapter of the first book of Chronicles, is the vehicle of a very striking adumbration of certain important human events and heavenly dispensations.

The angel of the Lord was sent by God to destroy Jerusalem, on account of the sin of David in numbering the people, of whom 70,000 died of the pestilence from Dan to Beersheba. The circumstances of this wonderful transaction require a minute and particular consideration. When the angel stretched out his hand to destroy Jerusalem, the Lord stopped him; and he stood by the threshing floor of Ornan the Jebusite; "And David lifted up his eyes and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces." We afterwards learn, that Ornan turned back and saw the angel. The angel then commanded David, through Gad, to set up an altar unto the Lord in the threshing floor of Ornan the Jebusite, who offered to give to David his threshing floor for that altar, his oxen for burnt sacrifice, and his threshing and other instruments of the oxen for

wood, and the wheat for the meat offering. But David insisted upon paying for them, and built there the altar, offered burnt and peace offerings, and called upon the Lord, who answered him from heaven by fire upon the altar of burnt offering, and commanded the angel, who put up his sword into the sheath.

Two other very material circumstances are learnt from the first verse of the third chapter of the second book of Chronicles, which runs thus ; “ Then Solomon began to build the house of the Lord at Jerusalem, in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite.” We are here distinctly informed, that the destroying angel, whose hand was stopped by God, was himself God ; and that the place at Jerusalem, in which he appeared to David, was Mount Moriah, the mount on which Abraham was about to offer up Isaac in obedience to the will of God (Genesis xxii. 2,) ; and which David must have understood to be the spot on which it was the will of the Lord that the temple should be erected ; and there accordingly Solomon built it (2 Chron. iii. 1.).

It is very remarkable, that although David and the elders of Israel were assembled together to deprecate the heavenly wrath, the angel, when he manifested himself, appeared to two persons only. That David, the inspired psalmist, the king of

Israel, should have been one of them, would naturally be expected; but if one other person alone was to be selected to witness this heavenly and stupendous manifestation, who would not have supposed that some distinguished Israelitish personage would have been chosen as the object of this extraordinary favour, as the captain of the host, or the high priest? But it was one of the very last persons upon whom a conjecture made by man in his wisdom would fall, it was Ornan, an uncircumcised heathen Jebusite, a member of one of the seven accursed nations, which the twelve tribes were commanded to extirpate from the land of promise, who shared with the king of Israel the privilege of seeing the awful being, whose fearful attitude is so strikingly portrayed. It was thus, that on Israelitish ground this Israelite, and this Gentile of a race proscribed for its wickedness, were alone called to witness the presence of this angel, himself God, under that wonderful dispensation, through which the wrath of the Almighty was appeased, and the inhabitants of Jerusalem, both Hebrews and Gentiles, were reprieved from death. It was thus, that on mount Moriah, where Isaac had served as a type of our Lord's sacrifice upon the cross, as a propitiatory offering for the redemption of the whole human race, that he, as the angel of God, most fitly thus disclosed himself in sublime and awful form, as stopping the tide of destruction which was poured out upon the

holy city, and the thousands of her inhabitants both of the seed of Abraham, and of the descendants of the Canaanites, their subjects. The wonderful scene presented to our eyes, in which, as in the great final immolation, which was afterwards to be offered up on that same ground, the Almighty accepted a bloody sacrifice as an atonement, and stopped the course of his wrath, offers to us a very striking typification. David and Ornan are evidently the representatives of the whole human race, as divided into clean and unclean, the Israelitish and the Gentile, whose fearful woes and sufferings, through the horrors of the latter times shall not cease, until Israel shall finally accept the gospel tendered to it by the hands of the Gentiles, and offer in their own land, and in the holy city, an acceptable service to God in the name of its Messiah, the Lord Jesus Christ, when a perfect reconciliation shall take place between those two great divisions of the human race, in which it stands before the Almighty. Thus, it was only when David sacrificed on an altar built on the land of a Gentile, with oxen and wheat for an offering, and with wood for the fire, all purchased of him, that the Lord denoted his acceptance of the propitiation, and that the angel at the command of God put up his sword into the sheath. This explanation will alone account for many of the circumstances stated; without it we understand not, why they took place, or why

they are recorded; with it they are in a high degree instructive.

It may be asked, why it is that Ornan, whom we find employed in no higher functions than that of threshing out his wheat, is taken to be, as it were, the fellow of the king of Israel, as the representative of the whole race of the Gentiles, whilst the representative of the Israelites was the inspired psalmist, their warlike and triumphant monarch, the chosen favourite of the Almighty? But it is to be observed, that when Ornan, or Araunah, as he is diversely called, offered to give to David all that he required for his sacrifice, it is said, that "all these things did Araunah as a king give unto the king," or rather according to the original, "Araunah, the king;" so that Holy Writ, thus making him a king for this occasion, and particularising his conduct as royal, removes the difficulty above presented, by placing him by the side of David, and shews him moreover as exhibiting a regal mind, as acting as a sovereign should have done; he has a sort of brevet rank of king given to him for the moment, a fact the more remarkable, as our attention is drawn to the lowness of the class to which he belonged, by the statement of the rural occupation in which he was found engaged. God had indeed the same right and power to bestow the crown upon Araunah the yeoman, as upon David the shepherd. Indeed so great is Araunah made in this transaction, and so invested with a character of holiness in de-

spite of his origin, that this Jebusite blesses the anointed king of Israel, saying to him, "The Lord, thy God, accept thee," a circumstance which must have appeared astounding to David, but which is prophetic of the time, at which the blessing of God shall be conveyed to the Israelites, through the hands of the Gentiles. By this exposition of the type we at once understand things otherwise wholly unintelligible, the angel's appearance to Ornan, the royal dignity as it were conferred on him, the blessing he bestows on David, and the sacrifice to God which the king of Israel is required to make upon his ground.

The church of Christ, as we learn from various parts of Scripture, is never to attain its perfect state, to become truly the bride of Christ, until its chief seat shall be in Zion, until the Israelites, having received the Gospel from the Gentiles, become the first of its priests, and until it shall be mainly the property of Israel, who then shall prostrate itself with heart and soul before its crucified Redeemer, and serve him with a holy and devoted worship.

It is deserving of peculiar observation, that there was no Israelitish altar, that there were no means of worship solely Israelitish, of which David could avail himself at that moment, for the reasons stated at the end of the 21st chapter of the 1st book of Chronicles (v. 28—30.). And a circumstance so extraordinary in the exercise of a religious duty by the king of the Hebrews, as was this oblation thus

made in the threshing floor of the Canaanite, and which was so made in consequence of an especial dispensation of the Almighty, is such as to render irresistible the conviction, that a mysterious prophetic instruction is enveloped in this most remarkable transaction. It appears, that God did not permit David to inquire of Him either at the tabernacle of the Lord, or at the altar of burnt offering, both of which were then in the high place at Gibeon. Religious duty, in its accustomed and prescribed shape, impelled the Israelitish monarch thus to seek his Maker's will; but he went not thither, for the hand of the Almighty barred his road. We learn, that he could not go there to inquire of God, "for he was afraid because of the sword of the angel of the Lord." But when he offered burnt offerings, and peace offerings, and called upon the Lord at the threshing-floor of the Jebusite, the Lord answered him by fire from heaven; he saw that he had learnt, and done his heavenly Master's will, and then, "he sacrificed there." The perfect and acceptable offering of worship and invocation of God was thus to consist of a combination of elements, both Israelitish and Gentile, under the ministration of an Israelite; and of such will be the perfect and acceptable and accepted church of Christ, when, as is here signified, the Israelite and the Gentile shall both be accepted by the Lord, and serve him in a common worship, under the ordinances of the law of the gospel.

CHAPTER XIII.

THE TRIBE OF DAN.

It is observed in another part of this volume, that the tribe of Dan is not mentioned in the seventh chapter of the Apocalypse amongst the twelve tribes of Israel there enumerated, of each of which twelve thousand were sealed in their foreheads as servants of God. In that enumeration, Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, (that is, there, Ephraim,) and Benjamin, complete the number of the twelve tribes.

It cannot be said, that the mention of the tribe of Dan may have been omitted here, as was that of the existing tribe of Simeon in Deuteronomy (xxxiii). The one hundred and forty-four thousand sealed, were "of *all* the tribes of the children of Israel;" and, since twelve thousand of each tribe were sealed, and as the multiplication

of that number, by that of the tribes specified, produces the total above stated, the possibility of there being any other tribe at that time in existence is precluded.

Moreover, in the description in the Apocalypse of the Jerusalem which is to descend from heaven (xxxix. 10—21.), twelve tribes alone are spoken of, the name of each one of which is to be written on one of the twelve gates. But there were thirteen tribes, when a second was given to Joseph; this then is an exclusion of one of the thirteen from the number of the tribes of restored Israel; and the omission of the name of Dan in the enumeration in the same book indicates, that it is his which will find no place in that prophesied city. It is concluded, on these grounds, that the tribe of Dan will have perished and become extinct in the captivity of the ten tribes, or at any rate before the restoration of Israel. It is therefore interesting to endeavour to ascertain, what farther light the Scriptures may afford us on this matter. The investigation of it moreover may lead us to the knowledge of one of the causes at least, why certain particular portions of the history of the Israelites have been made a part of the Scriptures in much detail, without its immediately appearing that they are sufficiently important in themselves, or so connected with other events, as to explain, why they have been introduced so much at length into a narrative so brief and economical.

This observation refers to the history of certain Danites, who went out to seek an inheritance, robbed Micah of his Levite and images, and set up his graven image as an object of worship (Judges xvii. and xviii.), and, to that of the abominable wickedness of the tribe of Benjamin, against which the other tribes were compelled to carry on a holy war (Judges xix. xx. and xxi.). In the thirteenth chapter of Deuteronomy (6—11.), the Israelite is commanded to put to death, without pity, such person, whoever it may be, who should endeavour to entice him to serve any other God than the Lord; and, in the following verses of that same chapter, with which it ends, (12—18.) the Israelites are commanded, in the case of any one of their cities addicting itself to the worship of strange gods, to destroy with the sword the whole of the inhabitants, and even the cattle, to demolish the city utterly, to burn it with the whole of the spoil of it, and to leave it for a heap for ever, abstaining from rebuilding it. Now, if we learn that the justice and glory of God required the annihilation of an idolatrous individual, we naturally expect what immediately follows, to hear a still more awful and extensive judgment of destruction pronounced against an idolatrous city, since the number of the guilty would constitute a far greater mass of crime, and give a far more dangerous example. And we must necessarily conclude, should a still more extensive defection

to idolatry, and of a still more dangerous example, take place in a whole tribe, that the All-wise and All-just Judge will visit it with chastisements analagous to those decreed in the two former cases, and proportionate to the heightened enormity of the crime, and to the increased danger of its becoming contagious.

But, though we have seen, that in the cases of the idolatry of an individual, and of a city, the punishments of it, as thus specified, are committed by God to the Israelites themselves, it is well to be remarked, that no punishment of this crime, as perpetrated by a tribe, is directed to be inflicted by the Israelitish nation. But after the two injunctions cited, this silence of the Almighty, all whose ways are equal, must lead us to conclude, not that the guilty tribe was to remain unpunished, to seduce its brethren with impunity, and to defy his thunders; but, that he reserved its chastisement for his own unerring right hand.

The history of the Benjamites, above referred to, shews us, that the people of Israel did not only not deem itself warranted, under any enormity committed, or provocation offered, to cut off a tribe, but that it felt itself called upon to resort to all imaginable means of averting its extinction, although provoked by, and the result of, its own flagitiousness. A city of the Benjamites committed an horrible offence; the rest of the tribe maintained it in its wrong by force of arms against the other tribes of

Israel, who, under the guidance of the Almighty, made war upon it. And although Israel suffered dreadfully at first by the sword of the Benjamites, who were then rebels and atrocious sinners against God, and destructive and dangerous enemies of their own nation, a people of the same blood, yet, when they were subdued and nearly cut off, and when the very name of that tribe was on the point of being extinguished, the others, far from endeavouring to complete its destruction, "came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore," lamenting the annihilation of a tribe; and they resorted to two different extraordinary expedients, by which wives were procured from amongst their own women for the small surviving number of the men of Benjamin, in order, said they, "that a tribe be not destroyed out of Israel." It is evident that the offended tribes, in the means they resorted to for the maintenance of that of Benjamin, acted under that guidance of the Lord, which they had carefully sought.

From what has been premised, we must conclude with certainty two things; one of which is, that if any one tribe should be the first to give the example of idolatry to Israel, a judgment of extermination would be pronounced against it by God, in whom reside all might and all justice; the other is, that this extermination would be re-

served to be effected by his own hand, and would not be committed to the hands of its fellow tribes. Those tribes, seeing that the command to destroy idolatrous persons and cities, issued to Israel in the book of Deuteronomy, did not proceed farther and enjoin the destruction of an idolatrous tribe, would justly conclude, that they were neither called upon nor authorised, to exercise such an act of vengeance on impiety, and of vindication of the majesty of the Almighty, in his behalf. And it is the more evident that they felt their duty and power especially limited, so as not to extend to the excision of a tribe, since they exterminated all the grown-up inhabitants of Jabeth Gilead, for not taking a part in their late holy war against the Benjamites, with the exception of the virgins, whom they gave as wives to such of them as were left; and they did all this after they had sought counsel of the Lord respecting the restoration of Benjamin.

We should now inquire, whether it can be ascertained, that any particular tribe, and if so, which of them it was, that gave the example of that idolatry, into which the whole of Israel so repeatedly and fatally fell? And if any one tribe had that guilty pre-eminence, we must be assured that, having so dreadfully offended, its annihilation by the justice of the Almighty was inevitable.

We are informed by the book of Joshua, (xix.

47.) that the children of Dan, being circumscribed in their inheritance, went against Leshem, took it, dwelt there, and called it Dan, after the name of their father. We learn also from the same chapter (51.) that Eleazer, the priest, and Joshua, and the heads of the fathers of the tribes, divided the inheritances "by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation." The inheritance of the tribe of Dan, above-mentioned, is enumerated amongst them. The preceding chapter of that book mentions the setting up the tabernacle in Shiloh in Joshua's time (xviii. 1.). Now, it is clear, that this occupation of Leshem by the Danites, is the same occupation as that of Laish, by that same tribe, described in the book of Judges, and that these were one and the same city, as it is stated, that when they occupied Laish, "they built a city and dwelt therein, and they called the name of the city Dan, after the name of Dan their father" (Judges xviii. 26—29.).

We know that the tabernacle of the congregation was at Shiloh, when the Danites conquered Leshem, and received it as an inheritance, on account of their coast being "too little for them" (Joshua xviii. 1, 2, and xix. 47, 48. 51.), as it was allotted to them at the door of that tabernacle, then actually in Shiloh. And we also know that when the Danites went against Laish, it was, because they sought "an inheritance to dwell in;" (Judges xviii. 1;) and having occupied it, "they

set them up Micah's graven image, which he made all the time that the house of God was in Shiloh; so that this expedition, like that against Leshem, must have taken place at the time at which the tabernacle was placed in Shiloh. It appears, that in the course of this expedition against Laish, as related in the book of Judges (xviii.), in their way to that city they robbed Micah of Mount Ephraim of his carved image, the ephod, the teraphim, and his molten image, seduced away a Levite, who acted as his priest, and, as we have just seen, set up the graven image at Laish, "all the time that the house of God was in Shiloh." And it is stated (Judges xviii. 30.), that "Jonathan, the son of Gershom, the son of Manasseh, he, and his sons, were priests to the tribe of Dan, until the day of the captivity of the land." It appears therefore, that Dan became idolatrous in the time of Joshua when the tabernacle was set up in Shiloh, and continued until a captivity of the land, which must have been that under the Philistines, when the ark of the covenant was carried from Shiloh to the army of the Israelites opposed to that people, and fell into their hands, when that army was routed.

This is the first mention of an introduction of idolatry by any tribe, after the conquest of the land of Canaan; and this first introduction of it is attributed to no other than to that of Dan. Dreadful as was that crime, the origin of all the woes of

Israel, until the end of the Babylonian captivity, and against which the severest chastisements were denounced by God, we cannot doubt but that such introduction would be recorded, nor that this is the record of it; and we must conclude that the extirpation of Dan at such a period, as the wisdom of the Almighty should determine, was inevitable. There appears no trace of Dan having perished before the Assyrian captivity; and it is quite impossible to imagine, that such an event as the total destruction of a tribe should have passed unnoticed; and it is no less impossible to believe that, if it did go into that captivity, this most guilty of the tribes should have been spared any one day of the thralldom then inflicted on the other nine, and who have not hitherto emerged from it. And we may feel assured, that it would be left to share all their miseries, disgrace, and slavery, and to drink the last dregs of that cup of their humiliation, but that it would never be allowed to participate in that final glory and happiness, which are to follow the reconciliation of the nation with God, or re-enter the land of promise, when Israel shall occupy it anew. We must thus, it should seem, unavoidably arrive at the conclusion, that Dan must perish at the moment, at which the other tribes are about to cross the frontier of their land, in order finally to resume their possession of it.

Furthermore, it is remarkable, that as one of the twelve tribes, raised up to serve the Lord in es-

tablishing a pure religion in the land of Canaan, will prove faithless to him and perish, so one of the twelve apostles selected by the Redeemer to promulgate the gospel in the spiritual Canaan,* also turned traitor and perished miserably. This defection of Judas seems to be typified by an occurrence which took place, when Elisha, a type of Jesus Christ, was called to the prophet's office: he was ploughing with twelve yoke of oxen, slew one of them, boiled the flesh, and gave it to be eaten. But if the treachery of Dan appears to typify that of Judas, so does his fate appear to foreshadow that of this guilty tribe. Judas perished just at the point of time at which the spiritual Israel was about to enter the spiritual Canaan; and, according to the view here presented, Dan will perish at the moment, at which Israel will re-enter the land of Canaan. And these considerations respecting the period of the extinction of Dan strengthen the probability of the conjecture offered respecting the event signified by Jacob's lameness, that it may be the destruction of that tribe, which gave indeed more than one proof of its idolatry; for we find it taking a conspicuous share in that of Samaria, when one of Jeroboam's golden calves, and the one the most frequented, was set up in its chief city, that to which it gave its name.

It is observed in another chapter, that Jacob had eleven sons with him when he forded the brook

Jabbok, as Benjamin was born after his return to Palestine; and thus, if the tribe of Dan perishes in the captivity, or at least before the re-occupation of the land of Canaan by the Hebrews, Israel will return into it with the descendants of but eleven sons of Jacob; as, although the number of the tribes will be twelve, it will be made complete by Joseph having two.

It is remarkable, that whilst a tribe was given to each of the twelve sons of Jacob, and the twelve tribes of Israel are constantly spoken of throughout Holy Writ, the Almighty created a thirteenth by assigning one to each of the two sons of Joseph. This history of the fate of the tribe of Dan appears to afford an explanation of the dispensation, under which a tribe was added to the twelve, and may lead us to the conclusion, that the Divine prescience foreseeing that it would take the lead in defection and rebellion, and that it must be extinguished in satisfaction to deeply-offended heavenly justice, the Lord thus early prepared a supernumerary tribe, which, when Dan should perish, should keep up the number of them complete to twelve. It is much to be observed, that in the two blessings pronounced on the tribes, that in Genesis (xlix.) by Jacob, and that in Deuteronomy (xxxiii.) by Moses, in each case only twelve blessings are declared, although there were thirteen tribes existing even at the earliest of those periods; for Jacob, in his conversation with Joseph on his

death-bed (Genesis xlviii.), had created the two tribes of Manasseh and Ephraim to represent Joseph, immediately, it appears, before he called in all his sons and blessed them. But still, when addressing them all, he pronounced only twelve blessings, as has just been remarked, one to each son present, and in the following order: Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Joseph, and Benjamin; so that here the two sons of Joseph received their blessing in common, and under their father's name; and in the verse, which follows this speech of Jacob's, it is added: "All these are the twelve tribes of Israel; and this it is that their father spake unto them and blessed them; every one according to his blessing he blessed them" (Genesis xlix. 28.).

In Deuteronomy (xxxiii.) Moses also before his death pronounces but twelve blessings on the tribes, although they were thirteen in number. He assigns them in the following order, to Reuben, Judah, Levi, Benjamin, Ephraim, Manasseh, Zebulon, Issachar, Gad, Dan, Naphtali, Asher. The blessing on the tribes of Ephraim and Manasseh at first appears to be given to that of Joseph aggregately; but the last verse of it (13,) speaks of them both separately, of "the ten thousands of Ephraim," and of "the thousands of Manasseh;" and so strictly is this apparent rule of assigning but twelve blessings to the tribes adhered to, that

a very peculiar contrivance takes place in order that twelve tribes alone may be enumerated, and that a greater number of them than twelve may not be acknowledged. Simeon, one of the twelve tribes mentioned in the Apocalypse, is omitted. We may venture to conjecture, that this may have been done in order to preserve harmony in the Divine dispensations, to signify, that, as but twelve blessings were allotted to the tribes in the land of promise under the law, that would also be the number apportioned to them in their future inheritance, under the rule of their Messiah; that twelve was the real, permanent, and final number of the tribes, the excess of one beyond that number being only temporary, and recurred to for a purpose of mercy, and under providential views of foresight and wisdom, in order that when Dan should perish, the appointed number of the tribes should remain complete. The territory of Simeon was wholly surrounded by that of Judah; and perhaps on that account, when a tribe was to be omitted in Moses's blessing, it may have been considered as the one which could be the most fitly set aside on that occasion. The cause of the peculiar circumstances affecting the territories of the tribes of Simeon and Levi is, as is well known, to be found in their cruelty towards the Schechemites (Genesis xlix. 5—7). Levi was scattered amongst the other tribes.

The number twelve was kept inviolate in Jacob's

blessing by his placing the two tribes of Joseph's sons under their father's name, as has been shewn, but had this been done a second time, it might have been supposed that there was finally to be but one tribe of Joseph; and it seems probable, that it was to prevent this false conclusion, and yet to keep strictly to the number of the twelve tribes to which blessings were to be announced, that in Moses's declaration of them Ephraim and Manasseh are mentioned as separate tribes, and that of Simeon is wholly left out.

It has been supposed, that the pomegranates upon the hem of the robe of the ephod worn by Aaron were emblematical of the twelve tribes. This fruit is homogeneous throughout, and in the strongest and most compact shape, the spherical, but subdivided into twelve compartments, yet by separations so thin, and connected with the whole internal substance, that the continuity of it can hardly be said to be interrupted. This conjecture is the more probable, as the names of the twelve tribes were engraved on the onyx-stones placed on the shoulders of the ephod; and as those names were also engraved on twelve stones of different sorts, set three in a row, on the breastplate of judgment; and the following command is added; " And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually."

An objection to these views respecting the fate of the tribe of Dan is drawn from the forty-eighth chapter of Ezekiel, where the mention of it occurs twice. Endless difficulties will be found, if that which is narrated and ordained in the vision, which occupies the fortieth and remaining chapters of his prophecy, is taken literally; but if it is to be interpreted figuratively, then it is by no means necessary to understand what is said of Dan literally, and as a future matter. It is remarkable, that in this forty-eighth chapter, where the portions are assigned to the tribes, twelve of them, amongst whom is Dan, are enumerated as receiving them. But in the assignment to the Levites, which is differently made out, they are not specified as a tribe, so that the positive mention of a thirteenth is thus avoided. And again, at the end of that chapter, where gates are allotted to tribes, those designated are, Reuben, Judah, Levi, Joseph, Benjamin, Dan, Simeon, Issachar, Zebulun, Gad, Asher, Naphtali. It is to be observed, that here, as in Jacob's blessing, and visibly in order that but twelve tribes should be named, those of Ephraim and Manasseh are incorporated into one, and called Joseph. So that here, as in the blessings declared by Jacob and Moses, whilst twelve alone are each time specified, a thirteenth tribe is kept in reserve, as if to fill up a foreseen vacancy. It should be observed, that the creation of a thirteenth tribe in Joseph's family is pointed out by St. Paul as an

especial and remarkable act of Jacob's faith; "By faith, Jacob, when he was a dying, blessed both the sons of Joseph." But whatever may be signified in this vision, the exclusion of the tribe of Dan from amongst the servants of God, in the seventh chapter of the Apocalypse, is complete and conclusive, through the entire omission of it; and a full and sufficient cause for the extinction of that tribe, according to a positive law of the Almighty, has been shewn.

It may now be considered, whether an event so important in Israel has been prefigured in Holy Writ; and this appears to have been done in the history of Dinah. She was a half-sister of Dan; and it is deserving of attention, that her name has the same meaning as his has, "judgment," a word of ominous import in their cases.

We do not find any express prohibition to the Israelites of her day to hold intercourse with the inhabitants of Canaan, whilst they resided there; but they were evidently iniquitous in Abraham's time, although their iniquities were not then full. We know the excess of the depravity of the cities of the plain, Abraham's dread lest Isaac should marry a daughter of the Canaanites, and the grief of Isaac and Rebekah, when Esau took a Hittite woman to wife. Dinah's visit therefore to the daughters of the land was highly imprudent and unfitting; nor does she appear to have made it under due protection; and it led to her contami-

nation, however unintentionally on her part. After that unfortunate transaction she disappears entirely, and her name is no more heard of. We learn from the Old Testament, that it was from the forbidden frequentation of the Canaanites, that the Israelites, when they occupied their land on their return from Egypt, contracted their idolatrous practices; and the offence of idolatry committed by an Israelite under the law is, as we have seen, universally typified by the sin into which Dinah was involuntarily precipitated. But idolatry was the offence of Dan, who was living under the bond of the Mosaic institutions. Moreover, they had the like destiny, for as Dinah disappears, so does the tribe of Dan; and there is no trace of him under the law of grace: thus the sin into which Dinah was forced was typical of that committed by her half-brother; the cause of the misfortune of the one, and of the defection of the other, was the same; their names had the same, and an ill-omened, meaning, and their fates were the same.

CHAPTER XIV.

CHINA.

It may befall the traveller to wander to the most distant limits of civilization, to become acquainted with one of the nations of the earth the most entirely secluded from all others, of the remotest origin, and occupying the most ancient and unchanged seat of empire, and when bringing home to us the knowledge he has acquired of its history and its institutions, to contribute unconsciously new evidence to the truth of our oldest inspired records from perhaps the last source, from which it might be expected. The admitted annals of the Chinese empire ascend to within a very short period after the flood. As its population consists of an unmixed breed of men through which a family likeness prevails, and which has but one language in that immense monarchy; as its institutions bear the strongest traces of the highest antiquity, and

of having always remained the same, resting mainly upon one simple and peculiar principle, it may fairly be expected, that those institutions should wear a resemblance more or less strong to those existing in the earliest ages after the deluge, as recorded in the Old Testament, and especially in Genesis, in the days of Noah, Abraham, Isaac, Jacob, and his sons. It is not unimportant to shew, that such an expectation will be fulfilled, and to an extent really surprising, if the lapse of above four thousand years, and the distance, which separates China from the land of promise, be taken into view, and to seek out the causes of so extraordinary a permanency in things established.

In this view let us recur to the pages of the ablest modern work on that country, that of Mr. Barrow, who described what he himself saw; and let us also seek additional authority in the labours of the Jesuits, especially as the doubt, that may attach to their correctness, does not appear so much to affect the facts, as the colouring given to them, and their high strain of panegyric of the moral excellencies and civilization of the nation. Mr. Barrow's travels in China offer to us the fullest and the most authentic picture, which has been presented in these days of that interesting country. He saw it under circumstances very favourable for observation; and his work testifies to the ability and diligence, with which he collected and used his materials. He thus expresses himself respect-

ing it: "The stability of the Chinese government, the few changes that have been made in its civil institutions for such a number of ages, the vast extent of empire, and immense population, forming one society, guided by the same laws, and governed by the will of a single individual, offer, as Sir George Staunton has observed, the grandest collective object that can be presented for human contemplation or research. The customs, habits, and manners, the wants and resources, language, sentiments, and religious opinions 'of the most ancient society and the most populous empire existing amongst men,' are without doubt interesting subjects for the investigation of the philosopher, and not unworthy the attention of the statesman."

The present state of China, such as it is thus clearly and forcibly depicted, is the more remarkable, as there exist in it evidently, and probably have long existed, a depravity of morals, a spirit and extent of venality and deceit, a moral rottenness, in short, the most hostile, it would be thought, to the stability and prosperity of institutions and of empires.

But Mr. Barrow early in his travels saw the most laborious tasks readily and even cheerfully undertaken and executed; and he describes the people as mild, obliging, and cheerful. He represents their moral sentiments and actions as being swayed by the opinions, and almost under the dominion, of the government, and tells us, that the prin-

ciple, on which its power rests, is, that the natural unalienable right of the parent over the child exists undiminished and uncontrolled until the death of one of them; and that the emperor is the common father of his people, and therefore rules it precisely as a father would his family. Thus he calls himself the Great Father, and occasionally the Son of Heaven, and therefore also he, once in every year, to maintain this principle, prostrates himself before the empress dowager, and on that same day makes all the great officers of the state render him the same homage. On this same ground the governors of cities and provinces rule them respectively as their fathers; and heads of departments exercise their authority over them also as fathers according to this system, which he justly terms patriarchal. This account is completely confirmed by the Jesuits, who state, that the political government of China turns entirely on the duties of fathers towards their children, and of children towards their fathers; and as the highest functions and authority are concentrated in the emperor, whom the Chinese call sometimes the father, and the mother of his people, they affirm that he is not only emperor to govern, and pontiff to sacrifice, but is also the master of instruction; and in this last capacity he occasionally instructs the great officers of the court and the first mandarins of the tribunals at Pekin; and his governors follow the same practice

in the provinces, the mandarins assembling on the first and fifteenth day of each month in ceremony in a particular place, where an ample lecture is given to the people. It prescribes sixteen rules, the first of which enjoins the earnest practice of filial piety, and the deference which the younger owes to the elder brother, and the second a respectful remembrance of the ancestors of the family. Upon the principle of these mutual relations the Chinese judge their emperors, according to the conformity of their rule to that of a father over his children. They seek the measure of his talents and his virtue in the degree, in which he governs paternally, watches vigilantly over their interests, exercises his supreme functions mildly and affectionately, and endeavours by his utmost exertions to avert evil from them, and to promote their weal, considering the state as his own family, and acting towards it as such. Thus if a province is afflicted with famine, or any other calamity, the emperor fasts, confines himself to his palace, interdicts himself all amusements, and issues edicts exempting it from the usual tribute, ordering prompt assistance to be sent to it, and expressing his deep affliction at its miseries, and stating his incessant labour of mind to devise means of relieving its calamities. It is also as father of his family, that the emperor furnishes the articles of subsistence to all the officers of his court. But it is obviously necessary for the effi-

cacious existence of these principles and practice of public government, that the father's authority in his family should be absolute; and thus the Chinese maxim is, that as the emperor should bear towards the state the fondness of a father, so should the father exercise over his children all the authority of the emperor; and the demonstrations of filial piety remain in full force after the decease of the father. It is in consequence of these maxims, that every man makes his utmost exertions to marry all his children, lest his line should become extinct, and his ancestors be deprived of the honours due to them on the part of their descendants. Mr. Barrow states, that in consequence of this principle all punishment is inflicted as a fatherly chastisement, which removes the feeling of disgrace, all objection to its being summary, and all question as to its legality. Thus the magistrate inflicts the punishment of the bamboo summarily as paternal castigation. Every officer of state, from the ninth degree up to the fourth, can so punish his inferior; and the emperor thus corrects, when it seems good to him, his ministers, and the four higher classes. Kien-long caused two of his sons when grown men to receive the bamboo; one of them is said to be the reigning emperor.

The Jesuits' description of China confirms Mr. Barrow's account of this matter completely; and they say, that it is thus, by the bamboo, that

teachers govern their scholars, fathers their children, and masters their servants. The English traveller admires naturally the admirable policy of this institution, which, by placing punishment on the footing of a painful discharge of duty by an affectionate parent towards an erring child, diminishes, as much as is possible, whatsoever is harsh and degrading in the infliction of it, and which shews the impartial justice of the parent, and the protection granted to the meanest of his children; since in cases of misconduct the most powerful and favoured of them are, like the humblest and poorest, subjected to it, than which nothing can tend more to reconcile the multitude to the exercise of a despotic government like that of China, and to simplify the action of that government in enforcing obedience. The author suspects, that the punishment of the bamboo is one of the most ancient institutions of China; he thinks, it must have been coeval with the origin of society in that people, and that we can scarcely conceive it ever to have been introduced into a society already civilised. This view of his is undoubtedly correct; and if, as every thing attests, the Chinese have existed above four thousand years already as a monarchy, however small may have been its beginning, there can be no doubt, that during the whole of that time, the bamboo has been the sceptre of its autocrat. No fiction, no agreement as to the utility of the expedient, could

have ever induced men to submit to such a system, one so revolting and degrading as viewed by those unused to it, submitting themselves to it, and persuading others to do the same, as upon the purest principles, the most devoted action of the highest human gratitude and attachment, where these feelings did not exist universally in truth and in strength, which could only be in an unartificial, that is, a very early stage of society. Such is the honour done to the parent in China, that the children after his decease must bring offerings to his spirit; it outlives the grave. The emperor of China refused to visit upon the Dutch the massacre of his subjects established at Batavia, as deeming them wretches unworthy of his protection, and who had forfeited all claim to it by abandoning the tombs of their fathers. This institution could only take its rise before society was convulsed by proud and angry feelings, and complicated interests, and whilst the warmest affection and veneration for the chief as the actual ancestor, the common parent, had the most powerful influence upon the hearts and actions of men. The parent must have had a real, a complete power over the feelings and convictions of his family, in order that such a practice should be introduced as that, which now rests on a principle which with respect to public punishments must have lost its power over the hearts, however potent it is in its effects on the minds of the Chinese, for the heart must have co-operated most

powerfully with the convictions of the understanding, in the introduction and establishment of such a system. There is no doubt that the stability of the Chinese government, and that of its laws and institutions, has been much favoured by its geographical position, through which it is singularly secluded, and protected against foreign enemies; and the policy of the state in excluding strangers, as far as possible, with the most vigilant jealousy, has operated to the same effect. But still where a government under perpetually varying dynasties, and twice under foreign conquest, which however never interfered in the least with the legislation or with the organization of the government, or with the principle upon which it rules the nation, can maintain for so immense a period of time its laws and institutions, and can shew civilization existing in a certain degree before any nation in Europe was civilized, as Mr. Barrow states, and an unheard of mass of population, the highest calculation of which represents it at three hundred and thirty, and the lowest at one hundred and ninety millions, peaceable, quiet, and industrious, subsisting on its own resources in so immense a tract of country, there must exist in it a marvellously strong inherent principle of stability, and of permanency. But it should not astonish us, if there exists such a spirit in the patriarchal principle of government, since it is that, upon which the Almighty rules his children upon earth. It is that, which the fathers

of the human race naturally adopted from the theocracy, which they had seen in exercise. Therefore it is, no doubt, that our Lord does not bid us to address our supplications to our governor, our judge, or our Creator, or even to our God; but he directs us to lift up our voices in prayer to "Our Father who is in Heaven." It is thus beautifully signified to us, that it is the will of God to rule us by our affections, if we will give our hearts entirely up to the Author of our being, who perpetually guards us, and watches over us, with a parent's kindness. Hence we readily understand, how this principle of government came to be established by the pious patriarchs, to whom immediate communications from the Almighty were not unfrequently vouchsafed. But we know, that the mild principle of this authority did not limit its action, in cases where severity of punishment was called for; and a very remarkable instance of the power of a patriarchal judge is afforded by the conduct of Judah, who even in his father's life-time condemned his daughter-in-law to death for having been unchaste.

Here then in the exercise of paternal authority as the main spring of government, and the great unqualified principle of rule on the one side, and of obedience on the other, we see the most striking resemblance between the patriarchal sway, and that of the Chinese sovereign, as it evidently existed from the first origin of the monarchy. But if we

acquire a strong presumption from this resemblance, and from the high antiquity of this empire, proved by undoubted annals, that its founder must have been a patriarch existing not long after the flood, it will then be interesting to seek for other points of similarity; and such we shall find embracing the most essential features of the simple usages and institutions of the first ages after the deluge, and those of the Chinese monarchy.

As amongst the patriarchs, the head of the family was the priest, and sacrificed, as we find that Noah, Abraham, and Jacob did; and the Emperor of China, as Mr. Barrow says, continues to this day to sacrifice at appointed times exclusively, as the priest, as the son of heaven, and as the only being on earth worthy to intercede for his people, which is a doctrine recorded and supported by Confucius, he thus exercises a mediatorial office, such as Job was ordered to perform in the behalf of his offending friends, (Job xlii. 7—9.) These Chinese sacrifices were always placed on a stone, or a heap of stones on the top of a mountain. We may conclude, that the altars stated to have been constructed by Noah, Abraham, and Balak, were hastily and rudely made; and we find the Israelites expressly directed (Exodus xx. 25.), when they sacrificed upon an altar of stone, to abstain from using hewn stones, as a tool would pollute it. In the Shoo King, the most authoritative canonical

book of China, we find it written, according to the Jesuits, that it is permitted to the emperor alone to sacrifice to the Tien, the Supreme Being, or Chang-ti (his other name), as his adopted son, established on earth as the principal heir of his greatness, armed with his authority, charged with his orders, and loaded with his benefits. Thus the character of the rite of sacrifice appears to have been precisely such, as it existed amongst the patriarchs; such the priest, and such the altar. As Noah sacrificed the clean beasts and clean fowls alone, so we find, that the emperor Fo-hee is said to have kept in his park six sorts of animals, which he offered as victims at the two solstices. The offerings of the first-fruits, produced by ground tilled by his own hand, were introduced after his death by his successor. We find also, that it was regulated by law in the infancy of the monarchy, indeed before the reign of Yao, that no lame, or mutilated victim could be offered. Thus too the Paschal lamb and various victims under the law were required to be without blemish.

The emperor of China, as the Great Father, is held to be the lord and owner of the whole of its soil. The occupiers of it are but tenants at will in principle, although they are never turned out, so long as they pay their rent; and that rent consists in the tithe, or a tenth part of the produce of the land, usually paid in kind. Thus it is, that

Abraham is seen paying to one, who like the emperor was both king and priest, Melchizedek, a tenth part, "tithes of all." We find in the Jesuits' description of China, the tithe of the produce of the land collected by the successor of Fo-hee, Chin-nong, who himself cultivated the ground; and this tithe, to this day, constitutes the main revenue of the Chinese emperor.

The Chinese, we learn, proportion the food, which is assigned to each person, according to his rank, to the honour due to him, and to be done to him, and not according to his wants and appetite; and the mess apportioned to Lord Macartney, the ambassador whom Mr. Barrow accompanied, was at least five times as great as that of any person in his suite, when his lordship dined at the court at Zhe-hol. The Emperor had a table for himself; and there was a table laid for every two guests. During the repast he sent several dishes from his own table to his European guests. There were also there Pegu and Mahometan ambassadors, the princes of the blood, the chief Tartar tributaries, and the highest court mandarins.

And thus, when Joseph's brethren dined with him, and when he meant to shew especial kindness to Benjamin, "he took and sent messes unto them from before him; but Benjamin's mess was five times so much as any of theirs." At that repast moreover food was set on for Joseph by himself, for his brethren by themselves, and for the Egyptians,

“which did eat with him,” by themselves. It is said, that they sat before him, that is, that they all dined in the same room with him, but that he sat as the lord of the feast.

The solemnity of the declaration of his will by the Almighty to Noah respecting the murderer, and the cause of it, were calculated to make a very deep impression upon him and upon his immediate descendants; “At the hand of man, at the hand of every man’s brother, will I require the life of man. Whoso sheddeth man’s blood, by man shall his blood be shed, for in the image of God made he man.” This principle is recognised by the Chinese in its fullest extent, and to a degree of literalness, which is so extreme as to approach to the very offence forbidden, as has been distressingly proved in the intercourse of Europeans with that people of late years.

Mr. Barrow, as well as the Jesuits who have been already quoted on this point, speaks of the dread felt by the Chinese of leaving no offspring behind them to pay the customary honours due to their memory; and it is well known, how much this dread was felt in the patriarchal age, as well as by the Israelites in a later day. Abraham complains to God, that he has no heir; and Sarah, when childless, even presents her maid to Abraham that she may have children by him. We know the conduct of Rachel and Leah in that respect; and we find the eldest daugh-

ter of Lot proposing to her sister the incestuous offence, which they committed, as their only means of having a progeny. The book of Samuel records the intense grief of the pious Hannah for the want of offspring, and her earnest prayers to God to obtain a son.

We find amongst the patriarchs a simplicity of life so great, that whilst they exercised the highest authority temporal and spiritual, they themselves fulfilled the duties of the humblest calling in their families. Although Abraham had three hundred and eighteen trained servants born in his own house, Sarah made cakes for their guests, and Abraham fetched the calf, set food before them, and stood by them under the tree, whilst they ate. Rebekah drew water and gave it to Abraham's camels; Rachel was a shepherdess; Jacob and his sons were shepherds; and flocks and herds were the wealth of the patriarchs. But as faithful a practical record of these modes of life is kept up in China, as the different circumstances of the countries admit of. China possesses comparatively but a small proportion of live stock; her rural wealth is the fruit of the plough; and once in every year, at the equinox, after a solemn offering to the God of heaven and earth, the emperor holds the plough, a ceremony imitated by all the viceroys, governors, and great officers in every part of the empire. We find in the Jesuits' work so early a record of the emperor himself tilling the

soil, as that of the successor of Fo-hee already mentioned, who with his own hands raised the fruits, and corn, which he offered up.

As in the patriarchal times we find neither nobility nor hereditary distinctions existing, so in China no such institutions are found, except, according to the Jesuits, in the imperial family and that of Confucius. Indeed there are no distinctions but such as learning and office confer; and rigid sumptuary laws have been enacted to keep men, in appearance at least, on a level, as well as to check that tendency to expense and splendour in dress, which is an usual accompaniment of wealth.

Mr. Barrow speaks of a very great similarity between the ancient Israelitish rites and ceremonies and the Chinese; one instance of which is the use of salt in sacrifices. This is the more intelligible, as it is shewn elsewhere, how many matters enjoined in the law were authoritative or in usage long before its introduction. He also states the Chinese to be not a mixed but a distinct race of men; and such would be a people descended from a common parent, as is seen amongst the Jews and the Arabs at the present day. He says, that it is about two thousand years since the Chinese monarchy was consolidated into one undivided and absolute empire, and that, from Confucius's commentary on the Shoo-King, it should appear that a regular succession of emperors could

be traced for near two thousand years from his time, or more than four thousand years from the present period; and he holds this history to be sufficiently plausible. We are thus carried back so nearly to the period of the deluge, that after all that has been already cited from his highly interesting and important work, we cannot be surprised that he considers it possible, if a certain difficulty be removed, that the opinions of the Jesuits, who supposed that Noah, separating from his family, travelled with a part of his offspring into the east, founded the Chinese monarchy, and is the Fooshee of their history, may not be incorrect. He proceeds upon the supposition, that the ark first struck ground in that part of Tartary which the Eluths inhabit. But we may more safely follow the literal text of the Scriptures as to the resting-place of the ark, and assume, that a son, or rather a grandson of Noah, was the common father of the Chinese, the founder of a family which has grown into an empire unrivalled for immensity of population, extent and equality of civilization, for industry, for its internal wealth and commerce, for its multitudes of thickly-peopled cities, and yet wearing throughout a character so homogeneous, as to force upon the mind the belief, that these countless millions are all the offspring of one common parent, unmixed with any other race of men. It was after carefully surveying it on the spot, that Sir George Staunton exclaimed, "What

a grand and curious spectacle is here exhibited to the mind, of so large a proportion of the human race connected together in one great system of polity, submitting quietly, and through so considerable an extent of country, to one great sovereign, and uniform in their laws, their manners, and their language, but differing essentially in each of these respects from every other portion of mankind, and neither desirous of communicating with, nor forming any designs against the rest of the world."

With respect to religion, as a pure theism existed amongst the patriarchs, so there is good reason to suppose, that such was the primitive, the original religion of China. Confucius, in his account of it in his time, speaks of a cause or principle of the existence of all things, eternal, infinite, indestructible, without limits, omnipotent, and omnipresent, that is, the Deity; he is called "Tien," and according to the Jesuits, Changti, or supreme emperor, the blue firmament, or heaven, as the Chinese believed the central point of his influence to be there. Confucius and his disciples are stated to have adored the host of heaven as immediate agents of the Deity, and inseparably connected with him, but without attaching the least idea of a personal being to him, or of representing him under any image or personification; and certainly, on the whole, in no nation on the earth does corrupt or false religion appear to have made so slow a progress as in China. The

only foreign idolatry, which has penetrated into that empire, is that of Fo, or Buddha; and this did not happen until about thirty-two years after the death of Jesus Christ.

When seeking in humble diffidence to conjecture the motives, under which it was in the counsels of the Most High thus to set apart, and guard, and fence in this peculiar people, to give uninterrupted permanence and stability to its empire, and to cause it to preserve, as it were, all the freshness of the die in which it was struck, we may be led to suppose, that one of them, though probably not the first, was the gracious intention of exhibiting thus to all generations, and to all nations, a perpetually living proof of the truth of the picture of the patriarchal age traced in the Mosaic record, the fundamental institutions of China being thus seen, not as a copy of those then existing, but far rather as a fellow original existing from a period antecedent by two or three hundred years to the time of Abraham down to our day, in which they are maintained in full vigour. And in each canvas the features are absolutely the same.

We may suppose also, that the Almighty vouchsafed thus to demonstrate to us, how beneficent was his theocracy, his paternal rule, in imitation of which the patriarchal government was formed, and since, as transmitted to China, has produced such admirable effects of prosperity and duration. And a very interesting consideration respecting the main-

tainance of this principle of government in full vigour during so immense a period of time arises from the study of the history of China. Its vitality has been put to the strongest test by frequent rebellions, internal convulsions, and changes of dynasty, and twice by foreign conquest, its throne having been each time occupied by a Tartar prince. But such is its simplicity and its efficacy, such the veneration it has commanded by being connected with the earliest elements of that most ancient monarchy, and by the magnificent results of its operation, that it has remained wholly unaffected to the present day, in despite of whatever has befallen those who exercised the supreme authority of the state, when emperors were dethroned and put to death, and dynasties were overthrown, in consequence of a misrule which was subversive of the happiness of the nation. The Chinese got rid of them, because those monarchs had acted as unnatural parents, and raised others in their stead, precisely in order that they might restore the action of the fundamental principle of the state, and obtain a truly paternal, and beneficent exercise of the patriarchal, which had become the imperial, power. And there arises from this very occasional disturbance of the supreme administration of the affairs of the state the strongest possible confirmation of the tried and incontrovertible excellence of this principle of government, which remains immutable and unimpugned amidst all po-

litical convulsions, the effects of which in that country are confined to persons alone.

The Siberian mammoth, of which mention has been already made, a victim of the Deluge and entombed in ice, who, when it burst asunder, stood before the eyes of the hunter with his flesh fresh and untainted, was scarcely more remarkable as a striking monument of that terrific judgment, than is China as a lively and faithful exhibition of the laws, usages, and opinions, which prevailed in the ages which immediately followed that catastrophe.

But even shortsighted as we are, we may still venture to suppose another motive of higher inducement as having possibly determined the course of action towards this favoured race, which it was the pleasure of the Almighty to adopt. This conjecture may be indulged in the more boldly, because another and a very opposite dealing of his towards a family, which had incurred his displeasure, appears, when brought forward in contrast, to aid us materially in coming to a conclusion, which places his everlasting mercy and justice in strong and durable colours before our eyes.

The fifth commandment, as given in the fifth chapter of Deuteronomy, runs thus:—"Honour thy father and thy mother as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee." This ver-

sion of this commandment is preferably cited here, because the words, "as the Lord thy God hath commanded thee," appear certainly to refer to some more ancient law of his to the same effect, and because happiness and prosperity in the land given to him by the Lord are here promised to the Israelite, who should reverence and obey his parents, as well as length of days in it. This injunction and this promise are wholly worthy of the all wise and all merciful Ruler of the universe, who governs us his perverse and rebellious children with parental kindness, and delegates his authority over us to our parents, whose interests are entirely blended with ours, and in whose bosoms he has planted the strongest affection for us, in order that it may be exercised for our temporal and spiritual weal; and that this plan of mercy and wisdom may not be frustrated, he requires of us obedience to and reverence for the earthly authors of our being; and he deigns to promise to us a reward for doing that, which is essential to our own well being.

As the rewards and punishments under the law were of things of this world, it will at once strike us, how large a share of its blessings is here held out as the recompence for the fulfilment of this ordinance, which St. Paul designates as "the first commandment with promise." It appears to be a necessary consequence of this commandment, which is thus made the vehicle of singular mercy, that as it grants to those, who hold it sacred, length of days, and worldly happiness in the land given to them, those two blessings should be withheld from the violators

of it ; for if such things were left within their reach, the wisdom and justice of Heaven would be obscured in the eyes of men ; and moreover honour done to the parent is the positive condition on which the benediction is to take effect ; and it is a necessary conclusion, that, if it is withheld, a short and an unhappy life will be the portion of the irreverent and disobedient child. And we know from Holy Writ, that the Lord declared an express malediction against the disobedient child. Of the curses pronounced by the Levites, to which all the people answered and said, " Amen," the first was on the maker of an idol, the very next on the undutiful son ; " Cursed be he that setteth light by his father or his mother" (Deuteronomy xxvii. 6).

But it is evident from what befel the sons of Noah in consequence of the conduct held by them respectively towards their father, that a law to the effect of the fifth commandment, and with the same inducement to obey it, existed in his time, and that the penalty of acting in opposition to it was unhappiness in this present life, and that there was a curse attaching to the undutiful child. The all just Ruler would never act by *ex post facto* laws, or attach peculiar, or indeed any penalties to offences, without making those, who might be affected by them, previously acquainted with them ; and unless we can dare to affirm, that man can do any good thing of himself, we must also admit, that the dutiful reverence of Japhet and Shem for their father was rendered in defer-

ence to an heavenly law. It is moreover evident, that whilst man was ruled by a theocracy, a peculiar value in the eye of Heaven must have attached to the entire efficiency of the parental sway, as it was analogous to that by which mankind was governed by the Almighty, and as at that time each father acted in his family as exercising delegated heavenly authority, as a domestic king and priest. We must therefore necessarily conclude that laws were in force in Noah's day, similar respectively to the fifth commandment, and to the curse quoted, for we find him pronouncing blessings temporal as well as spiritual on his dutiful sons, and a malediction in things of this world on the progeny of Ham, who had been guilty of marked irreverence towards him.

The sons of Ham rue to this very day, under the curse of God and in the sight of man, the outrage which their ancestor committed against his father; and the blessing of God upon the progeny of the dutiful sons of Noah is in full accomplishment. And whether we look to peculiar dispensations of the Almighty, or seek in his perfection the rules of his conduct towards us, we cannot doubt that laws to the effect of the fifth commandment, and of the curse pronounced against filial disobedience, must have been promulgated before the deluge, and indeed undoubtedly soon after the fall. It is moreover perfectly clear, as it is argued elsewhere, that the chastisements and recompences decreed under

the primæval laws, those in force before the deluge, were necessarily of things of this world. The malediction pronounced on Ham must have imprinted the fear of failing in respect towards their fathers very deeply in the minds of the immediate descendants of the two other sons of Noah. Accordingly we find this filial veneration prevailing in its fullest extent in a family of an unmixed secluded race, which must have parted from the main stock at the period when the history of Noah must have been fresh in their minds. The Jesuits place its migration into China, which probably took place in the second generation from that Patriarch, at about 200 years after the deluge; and it is stated, that the north-westernmost province of China, Chentsi, was the first peopled; and the 4,000 years, which Cuvier is disposed to allow as the highest period of Chinese chronology, carries us up nearly to the same point of time. Had the ancestor of the Chinese not migrated at so remote a period, his sons might have been staggered and misled by the early prosperity of the race of Ham, as there were certainly portions of it upon which the malediction did not come into operation for some centuries. Now in the question of obedience or disobedience to this law, to reverence the parent, nothing can well be imagined to do more honour to the perfect rule of God than that mankind should, during ages and ages, see the blessings and the curses attached to

this ordinance in continued and uninterrupted operation; and we must be entirely assured that the Almighty wisdom, in all justice, reason, and policy, will act upon the same principles of reward as well as of punishment, in the aggregate as individually, towards nations as towards men; and that blessings attached to the observance of the fifth commandment, which, being of the moral law, was unquestionably of the highest antiquity, would as certainly be granted to a state, which should make it its rule of conduct, as it would be to any one of its citizens. And indeed the Almighty, in his wisdom and his mercy, appears to deign to attach a very especial importance to the obedience of large bodies of men, and to give a value to acts which bear the character of national reverence of and submission to him, very far above any which we could presume them to possess.

But the principle of devoted obedience to the parent has been a most imperative rule of conduct, one against which no appeal has been dreamed of from the foundation of its monarchy, in that singular community the Chinese family, comprising by very far the most populous empire and people existing; and if in reward of its filial piety this nation has very long, and in great riches and extraordinary numbers, enjoyed the land given to it, a beautiful illustration of the heavenly wisdom is afforded to us, because we see, that the conduct approved by God necessarily carries with it, and

works out, the blessing pronounced by him as attached to it. The strength and simplicity of the principle of filial obedience is admirably calculated to ensure permanency and stability to each family, and to each aggregation of families built upon it.

Thus it is, that whilst we see Africa, the first ancestor of whose nations was accursed for irreverence to his father, bearing still the peculiar punishment attached to his crime, and a servant of servants, through that father's curse ratified by the Almighty, we behold the Chinese nation, the fundamental principle of whose rule, laws, and policy, is that of reverence to the parent, and was undoubtedly such from the very cradle of the monarchy, in a wonderful degree prolonging its days in the land which the Lord its God hath given it. In these opposite predestined fortunes of two great portions of the human race, placed at vast distances from each other, prevailing through thousands of years, we see perhaps one of the most beautiful, permanent, and instructive of his dispensations existing on a gigantic scale, one proportioned to the period of its duration. It should appear too, that the Almighty so placed these two separate immense masses of men, that the operation of his blessing and his curse might not be interrupted by a new turn of things, moral, religious or political, calculated to influence materially on their internal systems, such as strangers

might introduce. Thus the interior of Africa is rendered to a very great extent inaccessible to the foreigner by a multiplicity of well known physical and moral causes. And geographical position, the feelings of a people singularly vain and bigotted to its usages, and the policy of the government, universally and most rigidly enforced, through the whole of its enormous frontier, whether new or old, inland or on its coasts, exclude the stranger almost entirely from China, with which our vast commerce has but one point of contact, and that under restrictions shutting us out from all intercourse with the nation beyond matters of local trade. Many nations have raised mighty chains of fortifications for protection against external enemies; but China alone has imagined or executed the gigantic plan of immuring herself against invasion and devastation by foreigners, effecting it by raising a wall of stupendous height and breadth, studded with fortresses, and of fifteen hundred miles in length. If the peculiarity of the Chinese language, which of itself alone would act almost as an efficient interdict to communication between the Chinese and other nations, and the seclusion of this people by geographical boundaries such as no other nation possesses, were peculiar dispensations of Providence devised in order to give full effect to the blessing vouchsafed to it, they have been most efficacious to the end proposed.

It is thus, that we behold, in the present state of

China, an attestation of the truth of some of the earliest records of Holy Writ, a vindication of the wisdom and mercy of the theocracy, and a wonderful proof of the accomplishment of the blessing attached to obedience to the fifth commandment; and we see that this blessing is the natural and necessary effect of that obedience.

But the period of the duration of the curse and of the blessing may now be drawing to its close. The enterprise of strangers, and most especially of our countrymen, is laying open every day, more and more, the penetralia of Africa in nearly every direction. China on her side is departing from the wise policy of her former times, so essential to her peaceful and peculiar existence, which forbade to her wars of ambition and aggression. Such however she is now carrying on, and has been carrying on of late against nations, which she must seek, and which could not seek her; and the sword, which has procured to her an enormous extension of her frontiers, is probably digging with no disproportionate activity the grave of her power. But whenever her fall shall happen, and she shall perish, no funeral procession of mourning friends will bewail her loss, her ancient pure religion having very long since given place to a senseless idolatry; her people has become selfish, crafty, false, base, and effeminate; its morals are deeply sullied with the foulest stain; and its patriarchal government remains such only in form, but has in

reality degenerated into a degrading despotism. But when we contemplate this state of things, and set by the side of the past destinies of the other nations of the earth those, which China has fulfilled, the subject of our wonder should be, not at her deep and moral abasement, her internal and real weakness, but that this people, starting into life under the guidance and government of an incorrupt theism, and ruled by the patriarchal sceptre, should have derived from the principles of its existence a vigour, a power of extension, of doing and enduring, of building up and maintaining, of which the reality is proved beyond the power of contestation by a degree of industry and obedience to the laws and of peaceful conduct, by an extent of population and civilization, and by a permanency of empire and institutions unexampled in the history of the world. It is remarkable, that at this same epoch of a very essential change of policy, the inflexibility of her language has yielded as it were to the might of the gospel; and through the translation of the Bible into their language, aided by the discovery of the means of printing it by moveable types, one of the most apparently insuperable difficulties of conveying its revelation to her millions is overcome, and her approach to a common feeling and interest with the Christian nations of the earth on the most essential and important of all causes, and to a knowledge of the most important of all truths, is wonderfully facilitated.

At this very same period of time, when the peculiar blessing attaching to China appears to be drawing to its close, but when that of the knowledge of the gospel should seem to be in preparation for it, in consequence of the establishment of colonies founded on beneficent views in the western coast of Africa, of access obtained to the centre of that benighted continent, and of discoveries of its rivers, the moment appears to be at hand, when its darkness shall be dispelled, its slavery shall vanish, and when its sons shall be called to the glories and happiness of Christianity, and to the enjoyment of civilization, and when the curse pronounced upon the progeny of Ham shall have its end.

Postscript.—It is perhaps not to be regretted, that this chapter should have been written without the slightest knowledge of the opinions respecting the antiquity of the Chinese nation, and the great and leading principle of the origin of its government, entertained by the person by far the most qualified to speak with authority respecting them, the present Sir George Staunton. Its essential statements derive thus a confirmation from his views upon those matters, as being conformable to them, which they could not, had his preface to his translation of the Chinese penal laws been previously consulted. In it he expresses himself as follows:—

“The Chinese, whose written language, consisting of symbolical characters, is founded on the

most ancient of principles, and the form of whose government is essentially conformable to the patriarchal system of the first ages, must have sequestered themselves (if the expression may be allowed) from the rest of mankind before the period, at which the symbolical was superceded by the alphabetical character, and the patriarchal by other systems and forms of government.

“ The vital and universally operating principle of the Chinese government is the duty of submission to parental authority, whether vested in the parents themselves, or in their representatives, &c.

“ It may be easily traced even in the earliest of their records; it is inculcated with the greatest force in the writings of the first of their philosophers and legislators; it has survived each successive dynasty, and all the various changes and revolutions which the state has undergone; and it continues to this day powerfully enforced both by positive laws and by public opinion.

“ By such principles the Chinese have been distinguished ever since their first existence as a nation; and by such ties the vast and increasing population of China is still united as one people, subject to one supreme government, and uniform in its habits, manners, and language.”

CHAPTER XV.

ORDINANCES OF A MORE ANCIENT DATE THAN
THE MOSAIC LAW.

WHEN we consider the ordinances of God which were promulgated in the law of Moses, our minds may possibly be struck by the peculiarity of the features which many of them exhibit; and a careless reader of the Bible may be startled at what he may deem to be a mass of novelty in moral enactments and religious ceremonies, to which the obedience of this infant nation was required. But if we look to them with reference to the earlier parts of sacred history, we shall find that some of these statutes were ordained to mankind from the beginning; that others were in force in the first ages of the world; and that many more of the most essential of them were either enjoined to Abraham and to his family, or were recognised by them as obligatory, a recognition arising no doubt from a

knowledge of their heavenly origin, although we now have no trace of when or where they were enacted; so that, when the law, which contained the shadow of things to come, and was a school-master to bring Israel to Christ, was issued from Mount Sinai, the Hebrews had a complete knowledge, and were actually in the practice, of many of its most important provisions; its principles were fully established. They were thus entirely prepared for it; it did not take them by surprise; God had mercifully fitted their minds beforehand for its reception; and his ways towards the race of Israel, peculiar as they may now appear to be in this respect, as in others, are as easily vindicated as those, which he has held towards the rest of mankind.

An enumeration of some of the leading features of the law will shew many, of which a more ancient origin can be traced.

In proceeding to an enumeration of some of the most remarkable of these re-enacted laws, we may fitly in the first instance advert to the third commandment of the decalogue, because it appears to have been the most ancient ordinance declared to man. The injunction of the observance of the sabbath as a day of rest, and as consecrated to God, was a prominent feature of the law. This commandment, besides its visible object, had, it should seem, a mysterious and typical sense, as the seventh day passed in absolute repose from labour foreshadowed an expected

period of rest, to be vouchsafed to the race of man after the completion of the destined ages of its toils and sufferings, and which will hold the same proportion to those ages, as the time contained in the sabbath does to that comprised in the six other days of the week.

But at the first sight it is an ordinance of obvious beneficence, as it insures to the animals attached to our service a period of rest from their labours, and to man repose and refreshment of the body and of the mind ; and this periodical cessation of the fatigue and anxiety pressing on our intellectual faculties, from our occupations in worldly matters, affords to them a certain leisure for prayer and for the study and contemplation of heavenly things, such as appertain to our peace. But the book of Genesis shews us of what ancient date was this ordinance. The second and third verses of the second chapter run thus : “ And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it : because that in it he had rested from all his work which God created and made.” This sanctification of the sabbath must have been, that it was to be kept holy by man, through his dedication of it to God, for to God himself all his works, all his operations are holy. And we find, that this law remained in force amongst the Israelites, when they came out

of Egypt; for before the promulgation of the decalogue the observance of the sabbath was strictly enjoined respecting the gathering of manna. A double portion of it was found to have been given on the sixth day; and when this circumstance was reported by the rulers of the congregation to Moses, he said, "This is that which the Lord hath said; to-morrow is the rest of the holy sabbath unto the Lord" (Exod. xvi. 22—24); and the manna gathered on the sixth day for use on the sabbath did not corrupt. Moses refers here evidently to the enactment in Genesis.

The separation of beasts, fishes, and birds, into two classes, the clean and the unclean, is distinctly pronounced in the law. But we find, that as far as it regards the beasts, Noah before the flood was well acquainted with it as an heavenly ordinance. The Lord spoke to him of it as of a thing known to him; and the embarkation of them in the ark respectively was regulated according to it; and the acceptable offering of sacrifice made by the patriarch immediately after the deluge was of every "clean beast and of every clean fowl." If a doubt could be entertained, that this division typified that of mankind into Israelites and Gentiles, as clean and unclean before God, it would be removed by the vision vouchsafed to St. Peter, when about to be summoned to repair to Cornelius's house, wherein he was directed to eat indifferently all manner of beasts and fowls, since

he was not to call common, that is, unclean and forbidden, that which God had cleansed. When the great object of the law had been fulfilled by the sacrifice of Jesus Christ on the cross, and the Jew and the Gentile who received the gospel, became one flock under the guidance and protection of the great Shepherd, and the converted heathen had been cleansed and accepted by God, then it pleased him to signify by that revelation, that his ordinance, dividing the beasts, the birds, and the fishes, into separate classes of clean and unclean, had an end.

The most marked feature of the Mosaic law is its numerous and complicated sacrifices; but this part of it was assuredly no more than a renewed and extended enactment of a rite enjoined to the first man. Although we are not told expressly, that the rite of sacrifice was of heavenly origin, there can be no reasonable doubt, that such was the fact. It was not until after the deluge, that man was authorised to feed upon the beasts, the fowls, and the fishes; and we cannot conceive under what possible view he could have presumed, that he had a right to deprive of life animals who were the property of the Almighty, unless he had an express permission or command so to do. Nor can it be explained, by what reasonings and on what grounds he could of his own untutored mind arrive at the conclusion, even had the lives of the animals been then placed at his disposal, that by inflicting pain and

death upon them, he should do an act which would be acceptable to him who created them as well as himself, and who is the God of all mercy to all his creatures. Thus before the deluge, when a sacrifice took place, the extinction of the life of the animals was nowise compensated for by any physical utility accruing from it to man in his sustenance, since they were not then given to him for his food. But we can perfectly understand, that our heavenly Father should ordain the sacrifice of animals in views of provident mercy towards man, in order that he might know that he, our God, not only did not condemn him irrevocably on his first disobedience to despair, but indicated the principle of the propitiation of his justice by the shedding of vicarious blood, and that he thus accustomed the human race to see this principle in constant action by his acceptance of the offerings of victims, which he had directed them to make; and this he did with a loving-kindness so vigilant, that the rite appears to have been instituted immediately after the fall. But could man devise this principle of propitiation, or could he dare to propose it, or to act upon it? To have sacrificed upon his own views, and unauthorised, on such a principle, would have been to add fearful presumption and the destruction of innocent animals to his original guilt. We find the sons of the first man making their offerings of sacrifice to the Lord, Cain of the fruits of the

ground, and Abel of the firstlings of the flock ; and we find that, for whatever reason, no respect was had to the bloodless sacrifice, or to him who offered it up ; but that the innocent victims of the younger were accepted, and that God had respect unto him. Thus early do we find sacrifice, and the offering of the blood of animals favourably received by the Almighty. Now if we suppose the rite of the sacrifice of beasts to have been of human origin, we come at once to the absurd and truly blasphemous conclusion, that man, weak, blind, and helpless, who can do no good thing, of himself discovered a way of doing that, which was pleasing to the Almighty, and which it had escaped the heavenly wisdom, if not to devise, at any rate to impart to him : and we must farther come to the extravagant conclusion, that a rite, which man could have devised under no prophetic views, for he is utterly incapable of them, was afterwards appropriated to his own honour by the Almighty, that he might convey thereby the most important intimations to the human race.

But whilst man could of himself devise no principle, upon which the sacrifice of animals could be acceptable to God, he might imagine, that the offering up of the first-fruits of the sweat of his brow, the first produce of his labour, to his Maker, simply and solely as a proof and mark of humble gratitude and self-denial, might find grace in his sight. If he could have bethought himself of

bloodless offerings, that is the utmost value he could have set on them.

It has often been conjectured, and with every appearance of probability, that the skins, of which were made the coats given by God to our first parents, were of animals sacrificed, and, if so, unquestionably by his directions; and if this be so, as it appears in truth impossible to doubt of, then at the same time that he pronounced the curse, the Almighty also gave the type of that redemption, which was to be effected by the blood of the Lamb without blemish or spot, slain from the foundation of the world. An expression used by our Lord throws light on this important and very interesting matter. It may be said, that Cain's sacrifice may have been rejected, because he did not offer up the first fruits of the ground, since, if they were such, it would doubtless have been specified, as we are told that Abel offered up the firstlings of his flock, or that God rejected his offering in consequence of knowing his evil mind, and accepted Abel's, as knowing his piety, humility, and love of him. But we shall find that Cain, in the conduct he held, resisted the commands of God in some manner or another respecting sacrifice, and that Abel, who offered up those firstlings, acted obediently to them. Our Lord's words place this subject in its just and true view, and relieve us from the difficulty of seeking any other explanation of it than that, which they afford. In St. Luke's

Gospel (xi. 49—51) Jesus Christ thus expresses himself: "Therefore also said the wisdom of God, I will send them prophets and apostles; and some of them they shall slay and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel to the blood of Zacharias, which perished between the altar and the temple," &c.

This passage, which classes Abel amongst the prophets sent by God, and slain as such, and names him as the first of them, clearly places him in a company and in circumstances, that shew that he died as a witness to religious truth, which he had declared under a divine inspiration and commission, and which he maintained unto the death, having himself acted in obedience to it. As God's acceptance of Abel's sacrifice was the cause why his brother was first enraged against him, and finally murdered him, it is thus clear, since Abel lost his life because he was a prophet sent by God, not only that he himself acted in obedience to a command issued to man by his Maker in immolating expiatory victims, but that he announced that order to Cain, and moreover thus also drew down upon himself his deadly vengeance, inflamed by God's acceptance of Abel's and his rejection of Cain's offering. And the following passage in Saint Paul's Epistle to the Hebrews (xi. 4.) is strongly confirmatory of this view of the matter:

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous; God testifying of his gifts, and by it, he, being dead, yet speaketh.” When we consider these things, and that Cain rejected a prescribed mode of immolation which prefigured and signified our redemption by the blood of Christ shed for us, contenting himself with bringing “of the fruit of the ground an offering unto the Lord,” we may admit, that he aptly typifies the modern Deist, who acknowledges the Divine Being as a Creator, and therefore presents him with an oblation as of thanks, but denies the doctrine of the atonement, and therefore refuses to acknowledge the vicarious sacrifice. But the resemblance is still closer. He refuses to rest his acceptance upon the free gift of God, which the animals used for sacrifice were; but he chooses to rest it on his own works alone; for, since the curse pronounced at the fall, the fruits of the ground could only be raised by the sweat of the face of man.

But is there not a deeper and more extensive prefiguration in this remarkable history? The observations, which will now be offered, rest upon the proof given, that Abel was murdered by his brother for his declaration of the law of expiatory victims, his practice of it, and for God's acceptance of his, and his rejection of Cain's offering. But another strong ground of support of the assumption, that this law was announced as emanating from

God, is to be found in the Rev. Isaac Saunders's ingenious interpretation of a part of the expostulation of the Almighty addressed to Cain. According to our version of Genesis, God said to him, "If thou dost not well, sin lieth at the door;" and this remonstrance scarcely appears to be such as would have been made, as it seems only to imply, that he who does wrong offends. The supposition then is, that for *sin*, *sin-offering* should be read; and the passage would mean, "If thou dost not well, thou canst reconcile thyself with thy Maker by offering up the expiatory victim which lies bound at the door ready for sacrifice;" and the word rendered *sin*, it is stated, may be as faithfully rendered *sin-offering*. According to this view the Lord vouchsafed to explain to Cain why his offering had been rejected, and what his ready access to him for pardon was after the commission of an offence. It is to be presumed, that the law of sacrifice thus ordained was, though no doubt very much simpler than that presented to the Israelites, yet in its leading features similar to it. Abel "brought of the firstlings of his flock and the fat thereof;" and under the law the male firstlings were the Lord's, and were sacrificed to him. It is also declared in Leviticus that "all the fat is the Lord's; and the Israelites were forbidden to eat either it or the blood (iii. 16, 17); and there were particular directions for offering up the fat.

From the time of the death of the great

propitiatory heavenly victim, mankind has been mainly divided into two classes, those who hold to the belief that they live by his blood alone and rest their hopes of pardon simply and solely on the atonement made by him, and those who live by their works, who rest such acceptance with God, as they may seek, on the merit of their own deeds, rejecting, either by their professions or their actions, the satisfaction made by the death of Christ upon the cross, whatever may ostensibly be their religion or peculiar tenets. Whilst the man, who lives by faith, knows that this faith exists not unless it leads him to a life of purity and piety and active benevolence, it is worth our while to turn our eyes to the man of works, wise in his own eyes, who chooses to please God by modes of action not indicated or enjoined to him, but to reject that which he does indicate and enjoin; and it must be admitted, that this mode is convenient enough for his present purpose, as he retains essentially in his own heart the judgment, what actions are good and what bad, to which class his own belong, how much of the former is necessary for him, and how the balance between the two is to be struck.

God directed man to sacrifice animals as propitiations for his sins, giving them gratuitously to him for that purpose. Cain would hear of no such gift or atonement, but offered up the fruits of his own toils, resting on his own works for his acceptance. God rejected the offering of the disobedient

and accepted that of the obedient brother. Cain submitted not to God's judgment, but looked on his brother with rancour and resentment, because he had obeyed, and had found favour with God. God deigned to expostulate with him, to encourage him, to shew him anew the prescribed road of access to him, and to assure him of his lordship over his brother. But even in despite of such an intervention, in the pride of his distorted reason, bewildered by evil passions, and being such as he was, because he repelled the revelations of the Almighty, in the sternest defiance of him, he murdered the child of his own father and of his own mother, because he possessed and lived in and by a faith, which he disdained. He answered the question of the Almighty, where his brother was, with a lie, and an insolent interrogation in return; and when condemned to wander as a fugitive and a vagabond, to whose labours the ground should not yield its strength, he declared the sentence of the all-just Judge to be insupportably severe. He appears to have banished himself from the face of the Lord, "the faces of the *Eloim*," which may possibly signify symbols of the Omnipresence, the cherubim placed at the east of the garden of Eden; and he went into the land of Nod, or *separation*, and is supposed, from strong indications, there to have established idolatry.

The history of the world since the first propagation of the gospel gives but too abundant proof,

that the enmity of Cain against Abel has not ceased or abated in its rancour; and the alarming question put by our Lord, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" leads to the certain apprehension of the fearful success, with which, up to a time as yet unborn, that enmity shall have been exercised.

The pride of man rises up in arms against the principle of the propitiatory bloody offering. To admit the necessity of it, he must confess to himself that he is a sinner deserving of death, whose only hope for salvation is that the death of some other being shall be accepted as an atonement for his offences; and this was signified by the sin-offering of beasts slain under the law, which was a type of the great atonement. Such a sinner Abel avowed himself, availing himself of the appointed means of grace, by making such an offering. But there was another sacrifice under the law, and such an one Cain's appears to have been, a thank or meat-offering, consisting of the fruits of the earth, made in gratitude for the gift of the vegetable productions of the ground.

After the flood we find Noah, we may presume in humble gratitude for his wonderful deliverance, and in deprecation of God's future wrath, offering up of every clean beast and of every clean fowl in sacrifice. Of this sacrifice it is said, "And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any

more for man's sake," &c. As it could not have been but from a declaration of God made at some time or another, that Noah could have known which animals and birds were clean and which were unclean in his sight, so could he from no other source have derived the knowledge that the sacrifice of the former, to the exclusion of the latter, would be acceptable to him. On this it may be observed, that after the flood, when permission was given to man for the first time to eat the flesh of the beasts, the birds, and the fishes, then they could and did become clean or unclean to man, with reference to himself, to his own use, but not sooner. But as before he had any authority to put any living thing whatsoever to death for his own use, the distinction of clean and unclean animals and birds was in existence in the sight of the Creator, as has been observed, it is evident that their cleanness or uncleanness could have existed but towards God alone, that is, in sacrifice.

We afterwards find the Almighty himself prescribing to Abraham the sacrifice of particular beasts and birds as victims; and even indicating the ages of the former, the years of the life of each of which were moreover to be three, the holy number; and the victims were such, as were at an after day amongst those enjoined by the Mosaic law. This sacrifice appears to have been a necessary preface to remarkable dealings of God with Abraham, and to distinguished favours bestowed

upon him.⁴ But it was far less remarkable than the one of highly typical import, foreshadowing the death of the Son of God immolated on the cross, which this patriarch was called upon to offer up on Mount Moriah, where the Lord himself substituted a ram for Isaac, the victim first required.

Jacob offered sacrifice or killed beasts upon the mount in his homeward road, after his reconciliation with Laban; and soon afterwards the angels of God met him.

At a later period we find the Lord enjoining Eliphaz, Bildad, and Zophar, Job's unadvised counsellors, who had sinned against him, to offer sacrifices of bullocks and rams, in order to propitiate his just wrath, and of each seven, which is also an holy number. But it was in Egypt that God commanded the Israelites to slay the lamb without blemish, the paschal lamb, whose blood preserved from destruction the inhabitants of the houses sprinkled with it, whilst those, whose dwellings bore not that redeeming sign, were given over to the destroyer, a dispensation foreshadowing with striking accuracy our redemption from everlasting death, by the blood of the Lamb of the great and final sacrifice. It was the immediate forerunner of the numerous, varied, and highly significant sacrifices prescribed by the Mosaic law, and was a most marked and especial type of the immolation of "the Lamb slain from the foundation of the world." And in truth this ex-

pression last cited would alone put an end to controversy on this matter, for since that sacrifice was determined on in the counsels of heaven at the beginning of the creation of the world, the divine origin of the rite is made manifest, and rendered incontestible by that single passage in Scripture of itself.

We find in the law an injunction to use oil in various oblations; and the Scripture informs us, that it was so employed for purposes of sanctification (Leviticus viii. 10—12); “And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron’s head, and anointed him to sanctify him.” Aaron the high priest was thus anointed with oil; and as being clothed with that holy office, and sanctified in this particular manner, he became a fit type of the Redeemer, the great high priest, whose name of Messiah signifies “the anointed.”

We find also, that Saul, king of Israel, was anointed, and that Zadok the priest anointed Solomon as king of Israel. And as our Lord is to be the last and great monarch of the Hebrews, he thus appears to have been anointed as king, as well as high priest of Israel.

We are however entirely prepared for this em-

ployment of oil under the law as a sanctifying fluid, since Jacob, when he awoke after his miraculous vision, "was afraid, and said, How dreadful is this place, this is none other but the house of God, and this is the gate of heaven: and Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it; and he called the name of that place Bethel," that is, the house of God; and, he farther said, "This stone, which I have set for a pillar, shall be God's house," so that we cannot mistake the view, under which he thus anointed it. The healing, soothing, and nourishing effects of oil upon the human frame render it a fit emblem of those, which the benignant influence of the Holy Spirit produces upon the heart of man, as wounded and lacerated, irritated and debilitated, by the action of our vices and of our evil passions upon it; and the smoothness, brilliancy and splendor, which it imparts to the surface of external objects, represent aptly the light, which the Divine influence throws on the external conduct of those, who live consistently and uniformly under the operations of its power, of those who obey our Lord's injunction, conveyed in the following words; "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Besides the punishments of death inflicted under

the law upon adulterous and incestuous persons of both sexes, incontinency, as far as women were concerned, was visited according to its enactments, upon unmarried females with death, in the cases where the offender was the daughter of a priest, who was burnt alive, and where a betrothed virgin, who was stoned to death, as was the man, the partner in her guilt. And we find Judah directing his unchaste daughter-in-law, Tamar, the widow of two of his sons, and the intended bride of another of them, to be put to death in punishment of her offence, unquestionably under some recognized statute of heavenly origin existing in his time, similar to that providing for the same case under the Mosaic code. Had there not been such an enactment in existence, when she pleaded her own cause, she would of course have alleged that fact as sufficient to save her life; but the plea, through which she escaped death, was of a different nature.

There can be no doubt entertained that a law existed before the deluge, indeed from the fall, to the effect of that which thus ordained, "honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee" (Deuteronomy v. 16.); and that there prevailed from as early a day a malediction on the undutiful son, like the one pronounced by the law against him; "Cursed be he that setteth light by his father or

his mother" (Deuteronomy xxvii. 16). But this matter has been so fully gone into in the chapter upon China, that it is expedient to refer to that discussion rather than to repeat it.

The law required, that if an Israelite died childless leaving a widow, his brother should marry her; and their first-born son was to succeed, not to the name of his father, but to that of the deceased brother," that his name be "not put out of Israel." Yet we find, that this very peculiar law obtained in full force in both of its provisions as early as the days of Judah, as, when his first-born son, Er, died childless, slain by the Almighty, he directed his next brother to marry his widow, and to raise up seed to his brother, a command which he refused to obey, because he knew that his progeny would be accounted as that of his deceased elder brother, and not as his own. And when he died, also slain by the Almighty, Judah directed her to remain a widow at her father's house, until his third son should be grown up; and when that heinous crime, in which he unwittingly participated, took place, in consequence of his not having given her to that third son in wedlock, he testified to the greatness of the obligation upon him to do it, by declaring, that she had been more righteous than himself, because he had failed so to do.

This law appears to have been given to the descendants of Abraham of the seed of promise to

prevent the extinction of any of the different families of the several tribes; and a trace of it is to be found in Captain Broughton's "Letters written in a Mahratta Camp in 1809." He speaks as follows of the Meenahs, a predatory tribe in the north-west of India, of whom he saw a corps: "They intermarry with no other tribe; and among them the singular custom prevails, of the second brother taking to himself the widow of the eldest. For this purpose he purchases jewels and clothes, and produces her in the midst his relations and friends assembled together, who sanction their union. This union however is not called marriage, though it has the same privileges, and cannot be set aside; but it is termed *Nata*. If the second brother should die, the third takes her, and so on, till she becomes too old to be taken by any one." They told him, that nearly a third of their number sprung from one family, the founders of the tribe, and that the rest are aliens incorporated into it. He offers no conjecture of their being of Israelitish origin; but a print, which he gives of a Meenah, represents a man uncommonly fair for a native of Hindostan, with Jewish features. But it is still more important to state, that the usage of the brother marrying the childless widow of his brother prevails also amongst the Afghans.

The cherubims of highly mysterious and sacred import, represented in figures of beaten gold on the mercy seat, and respecting whom there are re-

markable passages in the Psalms, and still more remarkable in Ezekiel, were objects known to our first parents immediately after the fall. We find cherubims placed at the east of the garden of Eden at the time of their expulsion from it. But their hands appear to have been armed with a flaming sword by the fancy of our painters, rather than by the text of Scripture, which does not justify their representation. It speaks of "cherubims," and "a flaming sword," and not *with* a flaming sword; it speaks too of this sword as turning of itself, and not as turned by any one holding it in his hand. Moreover, cherubims are mentioned in the plural number; and but one sword, or whatever the instrument in question was, is spoken of. But however this may be, so far is clear, that these mysterious figures must have been exhibited to man in order to make certain impressions upon him; or to convey certain instruction to him, immediately after the fall; and there can be no doubt of their having formed a part of the first revelation, as they did of that made through Moses to the Israelites.

The history of Esau and Isaac attests the existence of a law of primogeniture as affecting sons, and the value of the birthright in their day. Under the law the first-born belonged to the Lord; and their birthright is distinctly prescribed by it. But the pre-eminence of the first-born is in truth to be traced up to its earliest possible source.

The Almighty, speaking to Cain of Abel, said to him, "Unto thee shall be his desire, and thou shalt rule over him;" and this lordship enjoyed by the elder over the younger brother was evidently and necessarily held under a divine ordinance.

In the twelfth chapter of Leviticus it is enjoined, that the male child shall be circumcised on the eighth day after his birth. But we find in the seventeenth and eighteenth chapters of Genesis, that "the covenant of circumcision" was established by God with Abraham and his seed after him, before that Isaac the child of promise was conceived, and with his household too, and so rigorously, that the Almighty declared, that the uncircumcised male child should be cut off from his people as having broken his covenant (Genesis xvii. 9 to 14.). And conformably to the Divine command, on the same day, Abraham, his son Ishmael, and all the men of his house, whether born in it, or purchased, were circumcised.

We learn from what was said by the sons of Jacob to Schechem and Hamor, that circumcision was scrupulously observed amongst them, before Israel went into Egypt. Zipporah, the wife of Moses, was compelled, by a peculiar manifestation of God's wrath against him for the neglect of the performance of it on his son, to circumcise him herself.

The terms in which Pharaoh king of Egypt, and Abimelech, a Philistine king, express them-

selves to the stranger Abraham, and those which another Abimelech, also a king of the Philistines, uses to the stranger Isaac, respecting the sin of adultery, even when unconsciously committed, as involving great guilt and heavy punishment, indicate plainly the existence of a commandment to the effect of the seventh of the decalogue universally recognized, and therefore in their day one of high antiquity. And Job declares adultery to be "an heinous crime," "an iniquity to be punished by the judges."

We find Jacob, when he had the orders of the Almighty to go up to Bethel and to dwell there, commanding his household to put away their strange gods, and causing them to be buried, a fact which indicates a prohibition of idolatry long anterior to that of the second commandment of the decalogue. We find Job also, who must have lived whilst Israel was in Egypt, declaring, that if he had offered adoration to the sun, or to the moon, that it would have been "an iniquity to be punished by the judge, for he should have denied the God that is above."

The periodical separation of woman enjoined in the law was so strictly enforced as early as the time of Jacob, that Rachel excused herself for not rising to shew the required reverence to her father by pleading her observance of it. Now this observance must have been performed under a law prevailing in Laban's family, and of which he ac-

knowledge the authority, as we learn that he deferred to it. The case here adduced, it may be remarked, furnishes a fresh instance of the observance of another law, already observed upon, of far higher antiquity than the Mosaic code, that to honour the parent, as it appears from it, that it was the duty of a daughter, who was herself a mother, to rise in the presence of her father.

Farther instances of ancient laws re-enacted in the Mosaic code may probably be found; but the facts and considerations already adduced must now have removed any objection which may be taken to that law, on the ground of the novelty and of the unusualness of its enactments. But should it be urged against it, that it imposed an extent and weight of burthensome duties beyond the power of man to sustain, we have but to seek the light which the Scriptures afford us on this question for the removal of any difficulties, to which this objection may give birth in our minds; and it will be only necessary to do so very briefly. In Jeremiah (vii. 21—23,) the Almighty speaks thus to the Israelites; “Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day, that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall

be my people," &c. It is obviously to be inferred from this passage, that had Israel been obedient to God on going out of Egypt, the law of sacrifices, such as it is now found, would not have been enjoined to it with all its extensive enactments, and in its present burthensome shape; and this explains the following words of St. Peter respecting the onerous provisions of the law, in so far as it was ceremonial: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers, nor we, were able to bear" (Acts xv. 10.)

The consideration of this remarkable passage in Jeremiah should certainly tend to produce upon the mind of the Israelite the effect of detaching it from its affection for the ceremonial law, since it was one given to his fathers in punishment of their resistance to the divine will, of making him seek relief through God from this burthen, and of disposing him favourably towards a religious code, which only requires the obedience and the devotion of the heart to the Creator through his Messiah.

A learned Jew founded long since a reasoning on this passage of a very different nature; arguing that it was not God's original purpose to have given to the Hebrews the law of sacrifices, and that the Christian therefore cannot reason from them as typical of the vicarious sufferings of Christ; that they were ordained evidently as a punishment alone, and not as a gracious guidance by their prophetic import.

But this is not a just or true view of this matter. That the ceremonial law, with all its complicated obligations, was given as a chastisement, we are distinctly informed : but, in the wonderful dealings of God towards men, we perpetually find that his very acts of justice are pregnant with new proofs of his mercy. This law bound the Israelite by multiplied ties to his God and to his nation, and furnished by its types an immense mass of evidence in testimony of the truth of the more perfect code, which was to supersede it. But it is not the law of Sinai alone which by its sacrifices gives to the Christian the ground of argument above adverted to. Even if the whole of the enactments proclaimed from that mountain had never been issued, Israel would be found in possession of the most striking type of preservation from death by the vicarious sufferings of an innocent being, in the sacrifice of the paschal lamb, a rite already observed upon, one of an earlier date than the law, the ordinance for which preceded the last plague of Egypt, the death of the first born of the people of the land. The whole of Israel was required to feed on the flesh of this lamb, who was to be without blemish ; and the sight of his blood preserved the house of the Israelite upon which it was sprinkled from the destruction, with which the Lord, in passing through Egypt in the night of the day on which that observance was decreed, struck the first-born of man and beast wherever that redeeming sign

was not found. Of the day of this feast and deliverance God says, "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever."

A farther consideration arises from the statements and reasonings offered in this chapter, which will be succinctly presented.

The supposition of a first revelation upon the fall of man, of what the Almighty required of him, and of what he forbade him, is indispensable. It is true, that we are not directly informed that such an one was vouchsafed; but whilst there is nothing in the Scriptures repugnant to such a supposition, the facts and the inferences confirmatory of it, which they furnish, are abundant. God knew that the heart of man was become evil; and assuredly in his perfect mercy he never would have allowed him to exist as a responsible creature of his without a knowledge of the laws, the violation of which was his condemnation, and gave the certainty of his punishment. This much may be safely assumed on the ground of the perfection of the Almighty alone; and the earliest inspired records attest how fatherly were his mercy and loving-kindness towards the fallen race of man from the moment of its banishment from paradise. Did his most just wrath and indignation prompt him to seclude himself according to their deserts from all intercourse with men? On the contrary,

we find him affording to them perpetually guidance and support by communications more or less direct, which he deigned to make to chosen individuals, and to distinguished servants of his own. It has already been shewn, how many ordinances of the Mosaic law were of a far more ancient date than that of the revelation from Sinai. Some of them as a law of sacrifices, though no doubt in a far simpler shape, and the type of the cherubims, were evidently given at the fall, whilst others were of a more recent origin, as that of circumcision, which only became necessary when the descendants of Abraham were to be distinguished from the rest of mankind.

Enough has been said and adduced in this chapter respecting rites and usages, which were of high obligation, and of the remotest antiquity, to shew that the antediluvian law was a ceremonial, as well as a moral code. If it was typical of redemption, it did not reveal it; as it might indeed be very easily concluded that it would not, from the recondite and mysterious manner in which the Almighty indicated it to Eve; and if it did not reveal redemption, neither did it the immortality of the soul, nor a future judgment, which would have been disclosures carrying woe and despair to the bosom of man, if a mode of wholly propitiating the wrath of the Almighty was not simultaneously communicated to him. The terrific catastrophe of the flood, sweeping off into destruction the

whole human race, one single family excepted, was still a chastisement of this world, which however assuredly would never have been inflicted for offences against God, had they not been infractions of laws originally and universally made known, and recognized as emanating from him.

Moreover, the rewards and punishments of this revelation must have had reference to things of this present life. In a much later day, long after the deluge, it was not consistent with the dispensations of the Almighty to reveal to the Israelites, the chosen race, the immortality of the soul, nor a state of future rewards and punishments. The lights, which were afforded to them in after times on these points, were no part of the law; their motives for obedience to it were to be found exclusively in their fear of chastisement, or in their hope of recompence, personal or national, in this world alone. The reasons, why a more extended revelation should not be made to Israel, existed still more strongly against it before the deluge; because such a course would have been a departure from that gradual disclosure of heavenly truths, which was the best suited to the all-wise and all-merciful purposes of the Creator, and which we find him to have invariably followed; moreover had such more extended revelation been made to the antediluvians, the most essential features of it must have descended to the postdiluvian patriarchs, among whom however we do not find them,

and must have proved decidedly inconsistent with the law declared through Moses.

Such a dispensation would have been in direct repugnance to that course of wisdom and mercy, which, as the epoch of redemption drew nigh, continued to throw increasing lights upon the wonderful plan of our redemption through the blood of Christ, and upon a future state, and the immortality of the soul, which are intimately connected with it. Had the law of Moses been a less spiritual one, one of narrower revelation respecting man's qualities, capacities, future destination, and responsibilities, and of God's most gracious purposes towards him, than that imparted to the world before the flood, it would have appeared any thing rather than a glory and a blessing to the Israelites.

CHAPTER XVI.

THE BOOK OF JOB.

THERE are certain points of view, in which the book of Job lays claim to our especial attention, independently of that which it derives from its magnificent development of the ways of an all-wise, almighty, and all-merciful Creator and Ruler towards the fallen race of Adam, its sublime vindication of them, and its varied and gorgeous descriptions of the glories of his reign over the animal and the inanimate world, and throughout the whole of the visible universe. Bishop Horsley states, and no doubt correctly, that Job must have been a descendant of Abraham, but not of the seed of promise, and must have lived in some part of the region occupied by his progeny. He conjectures that he was an Edomite. He observes, that the country he lived in was tinged with incipient idolatry, as Job declares himself to be free from

the crime of adoring the sun and the moon, the first step in false worship; but he speaks of it as an offence punishable by the magistrate, so that it could not have become national in his time. The Bishop describes him moreover as a prophet in the declining age of the patriarchal church, who lived within a century before the period of the Exodus of Israel from Egypt. All Hebraists agree, that the style and language of the book of Job testify to its being the oldest of all the Scriptures, and speak of various Arabic and Chaldaic words occurring in it, a circumstance easily understood, when the position of the country he inhabited is considered.

The uprightness of this man before God is testified by an express declaration of the Almighty, who, in the same chapter of Ezekiel (xiv. 14. 20.), twice selects Noah, Daniel, and Job, as men pre-eminently righteous. And when these three men are brought before our view as patterns of righteousness, it seems probable, that they were thus particularly chosen, Noah as a distinguished member of the great antediluvian and postdiluvian patriarchal church before the call of Abraham, Daniel such an one of the Israelitish branch, and Job such an one of the Gentile branch, of the universal church after its division through the call of Abraham. But however renowned this patriarch was in his day for his piety and his probity, it is a matter of just curiosity, how this surprising

record, which narrates extraordinary circumstances befalling a Gentile, and God's peculiar and immediate dealings with him, came to be received into the canon of the Scriptures of the Israelites, and at what time it happened.

We must be perfectly assured that this book can never have been admitted amongst the inspired writings of the Hebrews, otherwise than from the hand of some chosen servant of God, acting under his direct guidance, and conscious that it was written under divine authority; and it will not require much consideration to determine that Moses must have been that person. The scenes recorded in that book were too extraordinary not to have been familiar in that day, whilst Israel was in Egypt, to the other Abrahamitical nations, who were settled close to each other, and had not then long separated from the parent stock. When Moses, himself adistinguished servant and instrument of the Lord, fled from Egypt, and passed forty years in one of those nations, that of Midian (Acts vii. 29, 30.), he could not fail to learn so very remarkable a portion of sacred history, one of recent occurrence in, or near, the country he lived in, especially as he married a daughter of a Midianitish priest of the true God. Now, as he must have known the existence of this book, and must have been acquainted with its contents, the Israelites would certainly not have been willing to accept it from any other

hands than his. To any other but Moses, who should have attempted to introduce it amongst them as a work of inspiration, they would have said with much reason, "We know from evidence within the book, that the events, if they occurred, must have happened some time before Israel left Egypt in one of the Abrahamitical nations; and its style and language prove, that it must have been written soon after they took place. Moses must of necessity have seen this book in the land of Midian, and, inspired as he was, must have known, whether it was composed under heavenly guidance or not. If it was, he would assuredly have felt it his duty to impart it to us, the kinsmen of Job, and the chosen people of his God; we reject it as unauthorised, because we are sure, that it must be such, since it was not his gift to us."

Moses, by his flight into the desert of Midian, whilst his nation was captive in Egypt, was probably the first Israelite who learnt this history; at any rate he must have been the first inspired Israelite, who became acquainted with it, and could judge of its authenticity. The tenth chapter of Ezekiel shews us, that the whole of the Hebrews were sunk in the false religion of the Egyptians, with the exception indeed of their leader, whom they rejected, so doing at a time when God had evidently begun to endeavour to turn them to himself from the idolatries of the land, in which they were enslaved. And idolatrous as they uni-

versally were in Egypt, with that exception, had this wonderful history been conveyed to them whilst there, they would have assuredly repelled the hand that offered it.

It is therefore upon the authority of Moses alone that Israel could have aggregated this book to its sacred writings, so doing after its escape from its Egyptian thralldom. The great intercourse too which prevailed between the Israelites and the Midianites in the desert, in one instance to the shame and affliction of the former, must have at least given them full means of learning the history of Job. But they must have been conscious that it could be known with certainty to their inspired leader alone, whether the record of it was authentic or not. Nor is it in truth probable, that the Hebrews would have readily consented to recognise under a meaner authority as sacred, and to adopt into their holy volume a writing containing passages, which must have startled, and indeed have appeared peculiarly unacceptable to the pride of a people, which soon began to consider all others as base and accursed. A Gentile, born long after the birth of the heir of promise, and if conspicuously corrected, or rather put to trial, yet still more eminently favoured on account of his righteousness by God, who vouchsafes to speak to him immediately, and even commands him to act as a mediator for men who had sinned grievously against him, is the leading human feature of the astonish-

ing tale; and he reveals distinctly wonderful future mercies of the Almighty, of which he himself is to partake. And this revelation made to Job is of things, which though shadowed out in the Divine law imparted to Israel through Moses, were neither declared in it, nor made part of its rewards or inducements, nor in truth could they be consistently with that preparatory dispensation of the Almighty towards the Hebrews, under which, whilst it typified remission of sins purchased by vicarious blood, they were governed by recompences and punishments of this present life. Let those who would contend, that any direct knowledge of a resurrection was granted to the Israelites, consider, that when our Lord, who was truth itself, demonstrated to them, that they should believe in it, he did it by an exquisitely subtle induction, but not by reference to any positive declaration of it.

We are here led to consider, what the revelation made to Job was. In this respect there are four passages in this book especially remarkable. The first consists of the 12th, 13th, 14th, and 15th verses of the xivth chapter, respecting which it is said by Dr. Randolph, in his annotations on Miss Smith's translation of this book, that "it seemed to him scarcely possible for words to paint more beautifully or more strongly a belief and hope in a future resurrection and judgment; and yet, (he continues,) strange to tell, this passage has been adduced in

direct proof to the contrary." And he supports this opinion by reasons which appear unanswerable, even if reference is made to the authorised version alone, such as it is here cited: "So man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave; that thou wouldest keep me secret until thy wrath be past; that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."

A second remarkable passage occurs in the xvth chapter, at the 19th, 20th, and 21st verses. Dr. Randolph informs us, that Miss Smith is partly indebted to Mr. Parkhurst for her version of it; he however himself suggests a variation from it. But according to both those translations, there is brought distinctly to our view a witness in heaven to Job's dealings, one on high who knew his actions, who was his mediator, his friend, who pleads for man with God as the son of man for his friend.

We then come to the third, and the most striking of these passages (xix. 23—27); "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand

at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Here, as Bishop Horsley observes, Job prophesies of the Redeemer, adverts manifestly to the divinity of his nature, and expressly mentions the resurrection of the body as the effect of his redemption. He speaks of his Redeemer, who is to stand at the latter day upon the earth, as then existing, as one to whom existence is essential; and it is thus that God describes himself. Job declares moreover, that his Redeemer shall in the latter day appear upon the earth in a visible form, and that he, Job, although in the mean time he shall have died, and his body shall have been the food of worms, shall experience a re-union of the soul to a fleshly form, and arising anew into life, shall in that form behold his God in his Redeemer. A free use is here made of Bishop Horsley's paraphrase of this prophecy, as we may rest securely on his critical acuteness and knowledge of the original language.

The fourth of these passages occurs in the thirty-third chapter at the twenty-third and twenty-fourth verses. As it stands in our authorised version it is not easily intelligible, and by no means presents in a distinct shape a sense so important as that which other translations have given to it. In the second volume of the journal of Schultze,

the able, learned, pious, and indefatigable missionary of the Callenberg Institution to the Jews and Mahometans, who was a distinguished Hebrew scholar, we find him discussing this passage with a Jew from the original, which the latter translated to him. Schultze received the translation as accurate; and although it is not given by him, its import will be fully conveyed by the questions which he put to the Jew in consequence of it, and which will be stated; and as it leads to conclusions very favourable to the Christian interpreter of it, a strong presumption arises, that it is correct. But for the sake of greater certainty, and notwithstanding their authority, reference was made to an eminent foreign professor of Hebrew, a very learned theologian, whose interpretation of it entirely accorded with the sense, which they evidently assigned to it. Schultze informs us, that the Jew translated to him the twenty-third and twenty-fourth verses of the thirty-third chapter, which relate to a messenger, an angel who is called an intercessor; and that when this was done, he thus interrogated the Jew: "Who is the angel thus spoken of, who is a mediator, and an intercessor between God and man? and who can show to man his 'Jaschar, the good thing?' who can be gracious to man, and can redeem him? who, lastly, is an atonement to God, so that the Lord can say, 'I have found an atonement, a Copher?'" The Jew at first pronounced him to be a created

prophecy of the propitiation of God's wrath against us by an heavenly victim and by the agency of a divine intercessor. The entire inadequacy of our own means to justify ourselves before God is again imprinted upon our minds by a passage (xxv. 4—6), which occurs after the prediction of a Redeemer, and which begins with these remarkable words; "How then can man be justified with God? or how can he be clean that is born of a woman?"

The book of Job therefore, whilst it thus brought forcibly to the view of the Israelites the miserably fallen, weak, and corrupt state of the sons of Adam, served to give to them also the knowledge of the resurrection in the flesh, of a divine Redeemer, and of a divine intercessor, but doing so without impairing the obligations of that law, under which they were governed by motives derived from considerations of this life. It served also to prepare them for that glorious dispensation of Providence, which was at the appointed hour to supersede that code of heavenly statutes, which they received in the desert through Moses; and the book of Job will probably have reached them at much about the same time. It should seem therefore, that this remarkable portion of the Scripture may be very usefully employed in argument with the Jews, to prove to them, that atonement through an heavenly person, and that moreover an heavenly mediator, were thus predicted, and to their knowledge, even before they entered the land of Canaan, and that they should

cease to utter their present affecting complaint, "Alas, we have no redeemer;" that if they see him not, it is not that God has withheld him, but that they have shut their eyes against him.

Their spiritual pride, which excludes the Gentile nations from God's future mercies, will moreover learn a very profitable lesson from this book, which shews them, that those wonderful things, the resurrection in the flesh, and a divine Redeemer, are to be the portion of a Gentile, through whose mouth they appear to have been first distinctly announced. The Jew must either claim a share in them with him, and admit, that they have a common heavenly Redeemer, and one common redemption, or he must avow that which he neither ought to do, nor can do, that he, less favoured by God, is excluded from them.

Farthermore this Gentile afterwards declares to us, as has been above shewn, both divine intercession and ransom, and that they are the portion of man, that is, of all the human race; that they are efficacious for its redemption "from the pit;" that the divine ransom being given, and intercession made in behalf of all mankind, the Almighty himself has pronounced their efficacy for its redemption.

Few things tend more to maintain the Jews in their present darkness, than their infatuated arrogance with respect to the Gentile nations, which holds them to be rejected by God, and excluded from

his paternal affections and his mercies; and on our part, the cruelty of former ages, and more recent oppression, scorn, and exclusion, have filled hearts pre-eminently retentive of feelings, whether of hatred or affection, with resentful and vindictive sentiments, which perpetually heighten and inflame their national and spiritual pride. The book of Job is eminently calculated to lead them to see in the God of Israel the heavenly and most merciful Father of all the nations, who in obedience to his command have peopled the surface of his earth.

CHAPTER XVII.

ON THE THIRTY-SIXTH AND THIRTY-SEVENTH
CHAPTERS OF EZEKIEL.

IN the observations about to be offered on the thirty-sixth and thirty-seventh chapters of Ezekiel, a very narrow and circumscribed view alone of parts of the future history of Israel, upon which a light is thrown by prophecy, is presented; and this limited and imperfect sketch has been made with much diffidence. The whole subject of the future restoration of Israel is one of immense extent, and full of difficulties, which however will of course diminish in the progress of events; and the hand of time has already begun to roll away the clouds which obscured the prospect. The lapse of little more than one hundred years but now gone by has done more towards the resuscitation of Israel, and to elucidate it, than all the ages in which it

lay entranced since the destruction of Jerusalem by Titus.

The thirty-seventh chapter of Ezekiel is perhaps beyond any one other in Holy Writ instructive respecting the resurrection of Israel from its sleep of death, its restoration to, and its re-establishment in, the land of promise. It begins thus:—"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy* upon these bones, and say unto them, O ye dry bones, hear the word of the Lord," &c. The prophet did so in the manner prescribed; there was a noise and a shaking, and the bones came together, bone to his bone, "but there was no breath in them." There is represented in this passage one distinct operation of cause and effect, before any thing else is done; and, that the cause of that effect is the preaching

* The functions here assigned to the prophet forbid the use of the word "pray" as a translation of the one here rendered "prophesy," as has been suggested; for instance, Jeremiah is ordered to "prophesy unto the wind," the adoption here of the word "pray," instead of "prophesy," is impossible.

the gospel to the Hebrews in their present thralldom, is rendered perfectly clear by the words which Ezekiel is ordered to address to the bones ; " O ye dry bones, hear the word of the Lord." These bones were therefore those of bodies long since dead, and to whom the word of the Lord was unknown. We immediately learn that these bones were the *whole house of Israel* ; and though there was a resurrection of Judah and Benjamin, there never has been any of the ten tribes lost and apparently extinguished ; whilst the two tribes still wander in open humiliation and degradation over the whole face of the globe. It is manifest therefore, that this vision refers exclusively to the whole Hebrew nation in its present, that is, its last captivity. During the Babylonish captivity the bones of the whole house of Israel did not become dry. Whatever may then have been the religious state of the ten tribes, we well know, that the knowledge of the word of the Lord was not lost amidst the two tribes during the seventy years that it lasted. It was in that period, that Ezekiel and Daniel prophesied, and that Daniel, Shadrach, Meschach, and Abednego confronted martyrdom ; and had not the two captive tribes turned to God in repentance, assuredly they would not have been released from their bondage, and replaced in the land of their fathers.

After this the Lord gave his orders to the prophet to prophesy unto the wind, conveying his will to them

to it in these words; "Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live;" he did so, "and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army," "the whole house of Israel." The prophet is then commanded to announce to the bones the future restoration of Israel to its own land, in terms which will be cited and commented on hereafter.

This chapter refers to a national resuscitation and restoration of the whole of Israel, which has never yet been accomplished. It is therefore clear, that Ezekiel did not himself actually prophesy to the bones, but that he only represents in the vision a future prophesying, or rather preaching to them, under the commands of God. The vision is predictive of, and admonitory to, a fulfilment of duty, which was to devolve upon one or more men at a future time.

It would be in entire conformity with the course of heavenly dispensations towards the human race, with the tenor of Scripture, and the manner in which the religion of the Redeemer has been propagated, that we should confidently expect, that the spiritual resurrection of Israel should take place through the instrumentality of man, as the channel through which the gospel should be conveyed to God's ancient people; and here it is expressly declared, that such shall be the case. The commands, which the Almighty issues to the dry

bones, are not pronounced immediately to them by his mouth; he transmits them through that of the prophet.

This passage further shews, that this gathering together and this revival of Israel are to be divided into two distinct parts: that there are to be two distinct preachings of the gospel to it, in order to effect the resuscitation and reunion of the Hebrew nation, and apparently with but a short interval between them; and that it is only on the second preaching, that the life is to enter into the bones, on which every process of restoration, but that of re-animation, is to take place in consequence of the first.

We may here inquire, whether this prophecy of the two separate preachings has hitherto come into accomplishment; and when we so inquire, it is not expedient to look for or to enumerate the disconnected individual endeavours of pious Christians to persuade individual Jews to receive the doctrines of the cross; for the means of any one uninspired man, unaided by miraculous powers, are evidently inadequate to effect such an extent of proclamation of the gospel to the Hebrews, and of consequences resulting from it, as is indicated in the passages quoted. But we have to seek to ascertain, whether any systematic efforts have been attempted by any bodies of Christians, in order to carry the tidings of salvation to the ancient people of God, and of such magnitude as to represent fitly the two-fold preaching here signified; for we must

remember, that this prophesying is to be addressed to the whole house of Israel.

As causes and effects are both predicted, we should recur to each for aid in this research into what is signified in this remarkable vision; and it is to be observed, that it is not till within little more than a century from this time, that we can discover the slightest traces either of preaching to the dry bones, or of a stir amongst them. And we must carry in mind, that the movement of the bones is not only to be the result of, but is in some sort to be simultaneous with, the preaching of the prophet; for Ezekiel says respecting his first prophecy to them, "*As I prophesied*, there was a noise, and behold, a shaking, and the bones came together, bone to his bone." It is evident therefore, that if these operations do not take place at the very commencement of the preaching, at the least they begin during the course of it.

Here let us ask ourselves, if it is with no better feeling than that of wonder, that we reflect, that the Hebrews were trodden under foot by us for above seventeen hundred years, despised and insulted as enemies to the Author of our faith, and strangers to his gospel, before it came into the heads or the hearts of Christians to unite in an attempt to persuade them to receive that gospel, in order to reconcile them to him, and to remedy this lamentable want of charity towards our fellow-creatures, this cruel and crying injustice, this want of

zeal for the honour of our Redeemer, of him, who would have gathered the children of Israel together, "even as a hen gathereth her chickens under her wings, and they would not!"

At length however the Callenberg Institution for the Conversion of the Jews took its origin at Halle in Prussian Saxony in the year 1728. It embraced also the conversion of the Mahometans; but that of the Jews was its original and main object: and since such it was, one so strictly evangelical, we are not to be surprised, that this institution should have had its cradle in Protestant Germany, the mother of the reformation. And the beginnings of this new preaching of the gospel to the sons of Jacob were peculiarly humble, simple, and affecting in their circumstances. It rested on voluntary contributions, and sent missionaries to the Jews throughout Europe; and indeed two of them, one of whom was the celebrated Schultze, visited Constantinople, Syria, and Egypt. He travelled also through nearly the whole of Europe; and the records of their extensive labours, but of his especially, form two works of singular interest. They circulated tracts, and portions of the New Testament translated into Hebrew; and there are various distinct indications, that their toil was not in vain. This then we may apprehend to have been the first of the two preachings predicted by the prophet. It ceased however on the society expiring for want of funds, through the effects of

the spread of infidelity amongst the German clergy, about the time of the breaking out of the French Revolution; but its total duration was above sixty years. We are authentically informed, that books of theirs have been found of late amongst the Jews in Poland and at Aleppo; and a Hebrew translation of St. Luke's Gospel, made and printed by it, has been discovered in the hands of an Israelite at Bombay.

But there appears to be other decisive evidence of the fact of the proclamation of the gospel to the Jews by the Callenberg Institution being a fulfilment of the prediction of the first prophecy to the dry bones, afforded by the stir which took place amongst them during its operations through the whole of Germany, beginning in the Protestant parts of that empire, which were the main scene of the labours of its missionaries. It shewed itself in the most remarkable manner amongst the Prussian Jews, who were powerfully acted on by the writings of Moses Mendelsohn. And although Poland is the main seat of Rabbinism, and the great Israelitish hive, yet they are the German Jews who are every where their guides and instructors in modern literature, and the authors of all innovations amongst them. In doing this a great facility is afforded to them by the Judæo-Polish language, which is only a corruption of the German with an admixture of some Hebrew and other words.

If this then was the first preaching of the pro-

phet, we are to expect to see a short interval intervene between the cessation of its operations and the commencement of those of some other institution having the same object; because the second preaching is preceded by a new command to prophesy. He is next directed to prophesy to the wind (ver. 8). And thus it happened, that in the year 1809, about twenty years after the extinction of the Callenberg Institution, the London Society for promoting Christianity amongst the Jews was formed, as under a new command to undertake this enterprise; for it certainly did so under views recently adopted, and by no possibility in imitation of its predecessor, for it had existed some years before it learnt, that it had been preceded in this most interesting missionary field by that institution.

The means, which have been furnished to it by the piety of a large body of subscribers, have enabled it to enter upon operations on a much more extensive scale than was possible for the German Society; and one of them, the translation of the whole of the New Testament into Hebrew, is a discharge of obvious duty towards Israel, which Christendom has been lamentably tardy in fulfilling. But, besides this institution, since its erection a variety of other though smaller societies have arisen, either at home or abroad, labouring in the same cause. And those, who have carefully considered the results of modern missionary labours

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views, and the state of feelings and
valent among them, may, and indeed
length allow themselves to believe, that
ends are at last beginning to send forth
that is to animate "these slain," and
the present state of the Israelitish people
proofs, that the effects of the proclamation
gospel to it by the London, and other similar
ties of later origin, testify, that the second
of Ezekiel to the wind is in an accom-
pliment testified by abundant symptoms of in-
cident reanimation. To this the state of the
commercial and political history of late years, bear
witness in Europe especially, and their literary,
popular testimony. Many are removing to the land
of promise in expectation of their national edu-
cation, and others in shoals, are seeking acqui-
sition in every accessible quarter. Their acqui-
sition of culture of late has been rapid beyond ex-
pectation, and they may almost be said to hold the
highest rank in this quarter of the globe in their
education. The mind which was once unproductive
is now productive, and may be

of Israel; and they will be found, as has invariably been the case, to maintain the closest connexion with its political history.

The prophet, after prophesying unto the wind, is ordered to say to the bones (verse 12—14); “Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord, have spoken it, and performed it.” The graves of Israel are evidently the Gentile nations, in which it lies spiritually dead and entombed, politically depressed, and without existence; and God here announces to Israel, that he will so order events, that there shall be no obstacle to its departure from out of those nations, and that he will actually bring it out from amongst them, and into its own land. He also promises, that Israel shall *know that He is the Lord*; and this expression, according to the sense it bears in Scripture, undoubtedly denotes at the least a recognition of the power and majesty of Jehovah, and his supremacy above all other objects of worship; but it will be shewn, that a sincere obedience to God according to the law of Moses, performed by Israel whilst in captivity, is to be the indispensable

condition of its being rescued from it; and it will also be shewn, that Israel will adopt the law of Christ in its homeward road; and indeed when a nation already professing pure Judaism is said to acquire a knowledge of God, it can be that of no other God, but of the God revealed unto us in the Gospel of Jesus Christ, though the expression does not imply that their belief in him should necessarily be such as to bring their hearts into entire and irrevocable subjection to its laws. But the forty-second verse of the twentieth chapter of Ezekiel shews us, what the knowledge of the Lord here spoken of means, as he therein tells Israel, that it shall know him to be the Lord, when he brings it into the land of its fathers; but its baptism and the renovation of its heart are to take place at that same period (Ezekiel xxxvi. 24—26.). The epoch, moreover, when this knowledge of the Lord shall become theirs, is designated as that, at which God shall liberate them from captivity, and shall put his Spirit in them and restore them, (Ezekiel xxxvii. 13, 14). But according to Deuteronomy (xxx. 5—8.) the circumcision of the heart of Israel, and its seed, so that it may “love the Lord its God with all its heart, and with all its soul, that it may live,” is to take place after its return to and its re-establishment in Palestine.

The thirty-sixth chapter of Ezekiel leads us to precisely the same conclusion. The 25th, 26th, 27th, and 28th verses, are in the same paragraph, and in

close connexion with each other ; and that operation of the Almighty, which he declares in promise to Israel, and which is to consist in giving to it a new heart, in putting a new spirit within it, in taking away the stony heart out of its flesh, in giving it a heart of flesh, and in causing it to walk in his statutes, and to do them, will evidently either be simultaneous with, or will follow immediately, that of his sprinkling it with clean water ; but it clearly will not precede it ; and this sprinkling is to be subsequent to Israel's restoration to its own land (v. 24.) : again, in the twentieth chapter of Ezekiel (v. 42.) just cited, God expressly announces his will to Israel to the same effect and intent : " And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers." We have thus laid before us the extreme points of the picture representing the unborn fortunes of Israel, which are thus brought to our view, its reanimation in captivity, and its acquisition of the vital knowledge of God in the land of its ancestors. We have next to consider, whether its intermediate features may not be discovered through the mist of futurity, by the aid of prophecy.

It appears from the following passage in the thirtieth chapter of Deuteronomy, that God has imposed a particular condition upon Israel, the fulfilment of which is requisite for its liberation

from captivity, for its restoration to the land of its fathers, and for the blessings which it is then to enjoy (v. 1—6.); “And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.” Here are predicted a certain return to God, and a certain obedience to him on the part of Israel to be made whilst it is actually in its captivity among all nations, whither He has driven it, and which are to be the condition of, and the necessary ante-

cedent to, his terminating that captivity, gathering it from all those nations, and restoring it to the land of promise. We have to consider the nature of that condition, and the cause of its being imposed. The spiritual blindness with which Israel has been smitten, so that it "grope[s] at noon-day" (Deuteronomy xxviii. 28, 29.), is such, that it has fallen into the utmost extravagancies of corrupt and perverted opinions, such as not only to effect most prejudicially the morality even of the infant generation of both sexes, but to have engendered endless and deplorable superstitions, the most degrading notions respecting the attributes of the Deity, and a positive denial of His triune essence; so that, though the nation recognises the unity of the Godhead, it may be truly affirmed to hold to a false religion. This blindness arises from its obstinate adherence to that, which it believes to be the code, and record of the religion of its fathers, accepting and clinging to as such, instead of the Old Testament, the Talmud, a commentary upon it, which is a mass of all the traditions which already in our Lord's time weighed down the Scriptures then existing, and is now augmented an hundred-fold by an assemblage of follies, absurdities, blasphemies, indecencies, and malignities. This loathsome mass, being received by the Jew as the real meaning and purport of his sacred writings, has completely vitiated and depraved his moral taste and judg-

ment, and has rendered him careless and ignorant of those sublime works of inspiration, which, fed upon filth as he has been for ages, his palate cannot even relish. So long as he pins his faith upon the Talmud, and moves in the thick darkness of a cloud of his own creation, it is absolutely impossible to convince him, that the prophecies concerning the Messiah found in the predictions of the Old Testament are fulfilled in Jesus Christ, or even to humble his pride, to make him sensible of his lost and fallen state, or to induce him to seek a help, of which he does not feel the need. So long as it is his palladium and his oracle, it stands as an insuperable barrier between modern Judaism and Christianity. The first process therefore of the conversion of the heart and mind of the Jew to Christ must be his rejection of the Talmud, and his acknowledgment of the authority of the Old Testament Scriptures without note or comment; and on this must follow, necessarily, and immediately, his recognition of his disobedience, of the justice of the curse which is upon him, and of the wondrous mercies of God signally vouchsafed to his nation whilst obedient to his voice. It is thus that God, speaking in his own person, declares respecting the Israelites in their last captivity (Leviticus xxvi. 41, 42.), "If then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity, then will I remember my cove-

nant with Jacob," &c. And it is precisely this first necessary process of their conversion, which is indicated in the above cited chapter of Deuteronomy. They are, whilst in their last captivity, to call to mind the blessing and the curse set before them, and are to return to God, to obey his voice, *according to all that God commanded them ON THAT DAY, that is, on the day of that prophecy*; and *then* they are to be set free and restored to the possession of Palestine. But the return to God, and the obedience to Him here specified, are visibly not a return, and an obedience, according to a new law, but according to the precepts repeated on the very day of the prophecy by Moses, under heavenly inspiration; so that what is here required of the Israelites, as the first step to their extrication from captivity, is to perform that spiritual duty to God, which an Israelite owed to him, and was called upon to perform, whilst the nation inhabited the Desert after the promulgation of the divine ordinances from Mount Sinai, and no more. On this national repentance and amendment taking place, they will be redeemed from their bondage, and restored to the land of Canaan.

The next marked event in the religious history of Israel is one, on which a clear light is thrown by the following passage in the twentieth chapter of Ezekiel (ver. 34—38.), in which the Lord addresses it thus: "I will bring you out from the

people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord." This passage is very strikingly significative with respect to the scenes of fearful confusion and trouble, from the midst of which the Israelites are to commence their homeward march, their last journey; for that it will be such is evident from the two next verses in the same paragraph, the thirty-ninth, which is addressed to the house of Israel, and the fortieth, which speaks of "*all the house of Israel, all in the land.*" It also declares distinctly, that whilst they are on that homeward journey, in "the wilderness of the people," God will plead with them face to face, as he did with their fathers in the desert of Egypt; and unquestionably therefore doing so in such a manner as to bring them to repentance, and obedience. The Lord declares

farther, that he will cause them to pass under the rod, and bring them into the bond of the covenant. The passing under the rod appears to denote such a minute inspection, as the sheep must have undergone individually, when they were counted by the eastern shepherd, whilst made to pass under his staff,* the emblem of his sway, for that purpose. With respect to the covenant, into the bond of which the Almighty will bring the house of Israel, there can be no difficulty in determining, that it can be no other than the "new," the "better covenant," of which Jesus Christ was the Messenger and the Mediator, and which abrogated and superceded that of Mount Sinai, which gendered to bondage.

It has been shewn, that Israel will have renewed its obligations to the Mosaic law, before it will emerge from captivity. It will thus be prepared to take upon itself those of the law of Christ, its rejection and murder of whom have been its greatest offence. And thus we see the Caraites, who certainly never returned to Jerusalem from the Babylonian captivity, and had no part in that most horrible murder, are, although excluded from the land of Canaan, exempted from the worst of the punishments, which have befallen their Rabbinical brethren. They are every where well esteemed by the governments under which, and the people amidst whom, they live; they employ

* See Leviticus xxvii. 32. and Jeremiah xxxiii. 13.

themselves in wholesome traffic and occupations, are unexceptionably cleanly, honest, diligent, and true; and they adhere to the plain text of the Old Testament, and reject all the abominations held to by their brethren. But when those brethren, or, in other words, the modern Israel, shall have no longer the delusions of the Talmud before its eyes, it will be thoroughly capable of comprehending the fulfilment of the prophecies of the Old Testament in Jesus Christ. And its liberation from captivity, and the wonderful sight of the collection together of its members from all parts of the earth after long and most afflicting dispersion, must impress powerfully upon its mind the progress of the accomplishment of God's promised mercies unto it; and it is evident, from the prophecies cited, that its reception of the gospel will happen whilst Israel is on its way to Syria. The punishment of the rebels, who are not to enter into the land of Israel, although extricated from captivity, is mentioned in the thirty-eighth verse, but in the same sentence with the thirty-seventh.

But we should not be justified in the belief, that the first adoption of the gospel by Israel will be one of the heart and of the soul, though made under a conviction of its truth; since there are rebels and transgressors who will be purged out, and who will never reach the earthly paradise of their fathers; and the Lord will plead with Israel in the wilderness of the people, as he did in the desert with the Israel

of Moses's day, which was one of perpetual rebellion on its part. Moreover, it has been expressly shewn, that the æra of a sincere profession of Christianity by Israel is not to commence before its re-establishment in the land of Canaan. We are therefore to understand, that though the compelling evidences of Christianity will have constrained their assent to its truth, it will be one cold, reluctant, and of little profit; that so long as their feet tread not the soil of that region, their belief will not grow up into such a faith, as shall govern all their ways, and lead them to God through their Redeemer. It should seem then, that as the land of Judea, though naturally exuberantly rich in the choicest productions of the earth, is destined to enjoy its Sabbaths, to lie desolate, so long as the Israelites are in the territories of their enemies (Leviticus xxvi. 34, 35;), and to be incapable of fecundity, until cultivated by the fertilising hands of the sons of Jacob, so does there appear to be something so impure to them in a Gentile soil, that their hearts will be inaccessible to the sanctifying influences of the Holy Spirit, until their feet shall tread the heritage assigned immediately to Abraham by God as his inheritance, and within whose precincts the birth of their Messiah must take place.

It is a decisive indication, how little zealous the Israelitish nation will be in the fulfilment of the obligations of its newly acquired faith, that it will

not be until its re-occupation of the land of promise, that it will even adopt that initiatory rite, which marks the Christian profession, that of baptism, of which our Lord has said, "He that believeth and is baptised, shall be saved." This omission will be proved, if we proceed to the consideration of the next event in order of succession in the spiritual history of Israel.

There is a passage in Ezekiel (xxxvi. 23—26,) which has already been referred to partially, and which indicates plainly, that the national baptism, Israel's ritual reception into Christianity, will not take place, until it shall be re-established in the land of its fathers. It runs thus: "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, &c." The word "sprinkle," if the whole context of this passage is considered, appears to point distinctly to the rite of baptism, and to its very form. If by speaking of the use of water for the purpose of cleansing the mere idea of a thorough purification to be effected by it had been intended to be conveyed, then the plunging into or bathing in that element would assuredly have been predicted.

But immersion, which physically is a far more thoroughly effectual purificatory process, is not mentioned.

There can be no doubt, that this passage refers to Israel's deliverance from its second, and not from its first captivity. The highly sublime, animated, and picturesque prophecy contained in that chapter, from the first to the fifteenth verse, relates entirely to the restoration of the *whole* of Israel to the land of promise; for the Almighty declares to the mountains of Israel, which are to be rescued from the possession of the heathen, "I will multiply men upon you, all the House of Israel, even all of it;" that is, not only of the two tribes, but of the ten also, which last have never yet been restored. The prophecy in the next, the thirty-seventh chapter, in both its parts (ver. 1 to 14, and 15 to 28,) also refers to the twelve tribes. In the first part of it, which relates to the resuscitation of Israel, its emersion from captivity, and its acquisition of the knowledge that God is the Lord, the re-animated slain are "the whole house of Israel;" and in the second, the stick for Joseph is that of Ephraim, and for all the tribes of Israel his fellows, and is to become one stick with that of Judah, and the children of Israel his companions, in the hand of God. The passage continues thus: "And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the

Lord God ; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land ; and I will make them one nation, in the land upon the mountains of Israel ; and one king shall be king to them all ; and they shall be no more two nations ; neither shall they be divided into two kingdoms any more at all."

And it may be here observed, that this promise of the actual restoration of the twelve tribes to the land of Canaan, in the indissoluble shape of one nation and kingdom, is so explicit and pointed, declaring the final re-union of the two tribes with the ten, and that they shall be taken from among the heathen, and replaced in a land of a particular description, one of mountains, those of Israel, that it is quite impossible in sound interpretation to give to it a figurative, or any other than a plain and literal sense distinctly prophetic of the restoration of the Hebrew nation to the land of Canaan. It has been clearly foretold, 1st, that Israel should for its sins be driven out of its own land, and dispersed over the whole earth ; 2dly, that in process of time it should be gathered together and restored to the land of promise. Now we have seen the first half of this wonderful prophecy completely realised ; and, strange to behold, we see the Jews retaining every where their entire nationality, after so many ages of dispersion, so that they are completely sus-

ceptible of becoming a nation again at any one moment. And yet there are Christians who will contend, that though the first half of this plain prophecy has had a literal, the second will have a figurative accomplishment! Its spiritual blessings under the holy reign of its future David, its Messiah, are then enounced.

But there is a passage contained in the thirty-sixth chapter of Ezekiel already referred to, which, even without the support of those, which precede and follow it, shews, that the future restoration of all Israel is contemplated in these contiguous prophecies. God declares (ver. 23, 24.), "I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them: and the heathen shall know, that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, &c." This passage declares, that the neighbouring heathen nations shall be brought to the knowledge of God, when they shall see him sanctified in Israel, that is, when they shall see the twelve tribes re-occupying the land of Canaan, and holy servants of, and believers in, the true God. The neighbouring nations are signified, because they are to be such as shall see God sanctified in Israel "before their eyes;" and it is on its return to

Palestine alone that God will be sanctified in it. But the only re-occupation of the land of Canaan by Israelites, which has hitherto taken place, has been that effected by the two tribes alone after the Babylonian captivity; and assuredly it had not the effect of bringing any of the neighbouring nations to a purer religion, than that which they professed before. To it therefore, were it for that reason alone, this prophecy cannot refer.

It is clear then, that the whole of this prophecy refers solely to the future re-establishment of all Israel in the land of its fathers; moreover, mention is constantly made, not of Judah, not of Ephraim, but of the house of Israel alone throughout the thirty-sixth chapter of Ezekiel, from the beginning to the end of it. The moral effect, which, as we are here informed, the profession and spiritual exercise of the religion of the gospel by restored Israel is destined to produce upon the surrounding nations, will be adverted to separately in this chapter.

These prophecies thus taken together present a clear view of the succession of events, in which the national deliverance of Israel from captivity vouchsafed on its return a pure Judaism, its professed conversion to the gospel in its homeward road, its restoration to the land of promise, its baptism and adoption of Christianity as a spiritual and obligatory law on that event, and the conversion to Christianity of the surrounding heathen nations,

will take place. But a presumption arises from a passage in the thirty-sixth chapter of Ezekiel, that although the baptism of Israel will not be performed until "it is brought into its own land" (24, 25.), yet that this national, ostensible, and ritual purification, will take place immediately upon its reoccupation of the land of Canaan. The thirty-third verse runs thus: "Thus saith the Lord God: in the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities; and the wastes shall be builded." And this cleansing is incontestably that contemplated through the whole of the twenty-fifth verse before quoted ("Then will I sprinkle," &c.), as will at once be seen on a perusal of the parts referred to. The two verses are in the same paragraph. The re-occupation of the cities is to be contemporaneous with this cleansing.

But in offering this interpretation of the prediction quoted, that the initiatory rite of Christianity is to take place amongst the Israelites nationally, and immediately on their return to the land of promise, it will be expedient to cite a fact recorded in their history, which is of no mean authority upon this subject in a particular view of it; and it gives rise to considerations, which should now be presented.

We are led by passages in Holy Writ to look for an analogy between the circumstances, under which Israel was delivered from its Egyptian cap-

tivity, and took possession of the land of promise, and those under which it shall be rescued from its present bondage, and shall re-occupy that region as the people of God. It will therefore be a matter of high interest to determine, whether such analogy shall be found on comparing the past events with those which are to come, according to the exposition of predictions here offered. But it should be premised, that this exposition of prophecy was in each part, and in the succession of events, brought completely into sight, before a suspicion arose, that such an analogy, as will now be suggested, would be found. The successive events which are to happen, if prophecy is here rightly understood, are as follow :—

1st. The liberation of Israel from captivity, and the commencement of its homeward journey on the abjuration of a false religion, and the resumption of the pure religion of its fathers ;

2nd. Its reception of the pure law of the gospel in its homeward road, but without its producing in it the fruits of faith and repentance ;

3rd. Its national assumption of the initiatory rite of that law, baptism, and its national spiritual fulfilment of its precepts immediately on its re-occupation of the land of Canaan.

If it is found, that this was the exact course of the religious history of Israel in its first Exodus, “ *mutatis mutandis*,” it must be admitted, that the views here taken will be greatly, indeed incal-

culably strengthened, as, in the first place, the improbability of this or that peculiar event occurring in the dispensations of God will be entirely removed, since it will be shewn to have occurred already; and, secondly, such an analogy in these remarkable dispensations, not only in each of them individually, but in their complete order, adds irresistible force to the whole interpretation proffered.

We learn from the twentieth chapter of Ezekiel, that the Israelites, unmindful of God's promises to Abraham, to Isaac, and to Jacob, fell into idolatry in Egypt; for God declares, that when he lifted up his hand to bring them forth out of the land of Egypt into a land flowing with milk and honey, he then said unto them, "Cast ye away *every man* the abominations of his eyes, and defile not yourselves with the idols of Egypt; I am the Lord your God: but they rebelled against me, and would not hearken unto me; they did not every man cast away the abomination of their eyes, neither did they forsake the idols of Egypt." And it was doubtless under the blindness of this idolatry, that they refused to acknowledge Moses as a deliverer sent from heaven, when he first visited his brethren, the children of Israel, before he fled into the desert of Midian for forty years. Their idolatry in Egypt is also proved by the words used by Joshua, who was one of those who came out of that land, when just before his death he exhorted the Israelites "to put away the gods

which their fathers served on the other side of the flood, and in Egypt." But we know, that at length they yielded obedience to the God, who announced himself to them as the God of Abraham, of Isaac, and of Jacob; they resumed the faith of their forefathers, submitted themselves to his will, and placing themselves under the orders of Moses, remained submissive to them during the latter part of their residence in Egypt, and their march out of that kingdom into the desert.

Israel, having emerged from its captivity under Pharaoh, received in a strange land, through which it had to pursue its journey to that of Canaan, the law of Sinai. But did the wonderful and multiplied mercies of God soften their hearts, or did the terrors of that holy mountain, or his fearful judgments, terrify them into obedience to the code miraculously vouchsafed to them, so long as their feet trod not the soil of the land of promise? Their march was marked by perpetual murmurs, seditions, scandalous vice, rebellion, and idolatry. Their small respect for the law is moreover testified by the non-performance of the rite of circumcision during the forty years spent in the desert, although the positive enactment respecting it had been there ordained anew (Leviticus xii. 1—3.). They were compelled to acknowledge their law to be genuine and holy; but their obedience to it was not that of the heart; and how reluctant and imperfect it was is sufficiently proved by the follow-

ing words of Moses pronounced towards the end of the period of their destined wanderings, for they were uttered on the first day of the eleventh month of the fortieth year after their passage through the Red Sea (Deuteronomy ix. 7—24.); “From the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord,” &c.

It was thus, that in constant disobedience to a law clothed with awful solemnities and fearful demonstrations of the power of the Almighty displayed in terrific shapes, which acted very powerfully on their minds at the moment when it was issued, and during all the freshness of its novelty, that the Israelites wore out the forty years of their punishment and probation in the desert, and passed miraculously through the waters of Jordan into the land of promise, where new and most important events of their destiny, and of that of its heathen inhabitants, were to take place. Israel then commenced at once a memorable æra of obedience to that law, which it had hitherto so often either defied, or at best but imperfectly observed, and gave an immediate proof of it by undergoing nationally the distinctive rite of Abraham’s family, that of circumcision, which although enjoined anew, as has been observed, by the law of Moses, had never been performed in the desert, so that the only two survivors of the passage of the Red Sea, of those who were of the age of twenty, when it was effected,

were the only two of the Israelites so circumstanced who had been consecrated by it, when the nation passed through the Jordan. The performance of this solemn duty took place by the command of the Lord, signified to Joshua in Gilgal, close to the Jordan; and till it was accomplished not a sword was drawn against the Canaanites. But as soon as the reproach of uncircumcision was rolled away, the Israelite armed himself for his holy wars, fought strenuously the battles of his God, and fulfilled the obligations of his law with a zealous and devoted heart.

It is thus made to appear clearly, that in these two different cases of Israel going out of captivity, passing over an intervening land, and then occupying that of Canaan, the one having occurred from three thousand three hundred and twenty to three thousand two hundred and eighty years ago, the other future, according to prophecy as thus understood, their religious circumstances, in the one case as they occurred, in the other as predicted, will be found in their successive stages to correspond respectively with each other, and with the utmost precision. They occurred in the following order:—

1st. The release of Israel from captivity on the abjuration of a false religion, and the resumption of that of their fathers;

2nd. The adoption of a new religious law on the homeward road, but without the adoption of its initiatory rite, and without a sincere and spiritual accomplishment of its precepts;

3rd. The adoption of that initiatory rite, and a zealous and devoted execution of the precepts of that law, both taking place immediately on its entrance into the land of Canaan.

Thus do prophecy and analogy support and irresistibly confirm each other. Whether we look exclusively to the one or to the other for lights on the circumstances of the conversion of Israel to Christianity, and as to the time of it with relation to events, they give us identically similar results in all the successive steps of a process, which is to be carried on in various stages, and in changing scenes of action. Surely it should seem, that a concurrence so extraordinary and so singularly striking precludes a doubt of the solidity of the conclusions arrived at.

But before this consideration of analogy is abandoned, it will not be uninteresting to consider another which arises from a similitude generally recognised. It is understood, that the entrance into the physical Canaan by the Israelites after the death of Moses is typical of the entrance into the spiritual Canaan by the disciples of our Lord, and the other earliest converts to his law, after his death. And it is difficult to imagine a more striking contrast than that, which the New Testament exhibits between their misgivings, mistakes, worldly and short-sighted views, and their desertion and abandonment of their Lord in his utmost need, although they firmly believed in him,

and the spiritually-minded apostles and other converts baptised with the Holy Ghost, whose whole hearts and faculties were given up with the purest and holiest zeal to the service of their Master, and to whom life was of little price, if by the sacrifice of it they could promote the honour of the name of Christ.

If the above passages in Scripture respecting the commencement of the religious restoration of Israel are here rightly understood, they present a course of things precisely such as appears best calculated to fulfil the views of God, as announced respecting the spiritual and national restoration of Israel. Were Israel to be converted to Christianity during its captivity, that immense proportion of its members, which exists amongst Christian nations, could scarcely fail, through intermarriages and acquisitions of lands and houses, to be swallowed up in the mass of their respective populations; the national tie would be broken, and the promises of its restoration to the Holy Land, and of all its mighty consequences, would remain unaccomplished. It is indeed on this account, that it has been objected to those, who have interested themselves in the attempt to promote Christianity amongst the Jews, that its success would defeat the will, and frustrate a declared purpose of the Almighty in behalf of Israel, and is therefore unattainable. But if the reasonings here presented are well founded, no

rational objection can on this ground be alleged to an attempt, which is prompted by Christian charity, and loudly called for by Christian piety.

Whilst the labours of the Christian missionary to the Jews must be directed to persuade him to reject the Talmud, to believe in the Old Testament scriptures in their original purity, and to recognise Jesus Christ as their prophesied Redeemer, according to the views here detailed, it should appear to be the will of God, that whilst Israel is enthralled amongst the Gentiles, whatever may be the number of individuals of that people brought to acknowledge the faith in Jesus, the process of national conversion will not arrive at its last and most important stage, its recognition of Christ as its Messiah and Lord. But still, in order to the attainment of it, the two former steps, the rejection of the traditions and doctrines embodied in the Talmud, and the adoption of the Old Testament, as the sole standard of the faith of the Hebrews, must indispensably be passed through. There exists therefore a demand upon us for our most strenuous and earnest exertions to induce the Israelite to embark on a voyage of discovery, from which there is so much to deter him in his relations towards the Christian nations, unless they affectionately extend to him an inviting as well as a succouring hand.

If the views offered in this chapter are correct, the very great majority of the Jews will inde

issue forth from the Gentile nations, where they are now captives, strangers to any other law than that of Moses; but they will no longer be strangers to the God of their fathers either in heart or in mind; and they will be greatly prepared to receive the gospel through the missionary labours of late years, and by other means recurred to in order to dispose their minds favourably towards it. It is an established fact, that the number of Polish Jews perpetually crowding the apartments of the mission of the London Society at Warsaw has been great; and the fatigue of answering their eager inquiries has been so severe, that the health of the missionaries has suffered seriously; and farther, there are distinct proofs of much effect having been produced by tracts upon the minds of Jews who never saw them.

The progress of conversion, either that which is avowed, or that which is latent, but of the great extent of which there are the strongest evidences, gives a full promise of continued success in bringing to the acknowledgment of the faith in Christ a considerable number of individual Israelites up to the time of their departure from amongst us; and it forms an abundant recompence of labours but lately begun, and carried on comparatively on a small scale. In the meanwhile, national prejudices, powerful resentments cherished in Asiatic bosoms, the closest and most endearing ties of relationship, and the most justly founded

fears of perishing through inevitable want, are in constant operation in preventing an open revelation of the internal conviction of the mind in favour of Christianity. External and internal circumstances have greatly agitated of late the minds of the Israelitish nation; and somewhat of kindness on the part of Christians has diminished their hostile feelings towards us and our religion. In many parts of Europe their education has been considerably improved; in general their sphere of actions has been enlarged; and many of their learned men have been led by discussions with Christians to a sounder course of reasoning and to more spiritual views in religion; so that they are become far more accessible to the missionary, and more within the reach of conviction, than they were. Perhaps the strongest proof of their altered mind is, that they not only bear with, but often show great kindness to the converted Jew, formerly the object of their utmost execration; they will even listen to his exhortations to them to receive the gospel; and it may possibly be, that the undeclared Christian converts of their people will be the main immediate instruments of their conversion on their march towards Syria. It would be inexcusable therefore, to derive causes of discouragement in the endeavour to promote the diffusion of Christianity amongst the Jews, from a consideration of the prophecies here treated of, according to this exposition of them. It is amongst the Gentile Christians alone, t

efficient, active enmity to the Talmud is to be found entertained by any number of men, who operate together in a combined and powerful effort; there is no body of converted Jews; nor are there Jewish converts, who have the means of waging warfare amongst their brethren against the abominations of Rabbinism, unaided by the countenance and pecuniary support of Christians. Shall we, who have seen Israel exhausted and struggling under the curse of heaven, and, for ages often cruelly persecuted, and, at the least, devoid of human assistance, declare, that unless the blessings on the building of the temple, respectively vouchsafed to the labours of David and of Solomon, are bestowed upon our endeavours, we will withhold them altogether? and that, although we are through the mercy of the Most High called to collect and to prepare materials, and lay the foundation of a far more magnificent Israelitish fane, than that which the Babylonian conqueror laid prostrate, we will refuse the exertions of our hands to the God of Israel, because they are not destined to complete its gorgeous and aerial pinnacles? And who is to sound the trumpet-call to awaken the Hebrews from the slumber of the grave, if it be not the Christian watchman? Ages and ages of oppression have weighed down and crushed the Jewish mind; centuries of insult and scorn have embittered it; and the Mischna, and the Gemarrah, or the Talmud, with all their subtleties, extravagancies, and blas-

phies, have so distorted and disjointed it, that it would be in contradiction to every analogy in the moral as well as in the physical world, to expect and to require, that the Israelites should be disposed, or indeed capable, to receive at once the pure light of Christianity in its meridian blaze, unless it should be through a miraculous interposition; and such we have neither cause nor warrant to look forward to. The spirit of pharisaism is too foul and tormenting a fiend to have abandoned Israel for a moment, whilst it held it under its lash in its despotic yoke. The Rabbi is the Pharisee under another name; and the superstitions, which rendered the eyes of the Israelites impervious to the rays of the gospel though poured upon them by the Redeemer, have since his day been multiplied an hundred-fold. Under these circumstances, and a great variety of difficulties arising from their peculiar situation and position amongst the careless or hostile Christian nations, the wonder, in truth, is, not that more has not been effected in the few short years of the attempt to persuade the Israelites to accept our religion, but that so much progress has been made. Kindness and solicitude for their weal have however greatly softened their hearts, and disposed them to calm discussion with those, who have expounded to them their own scriptures in their true sense; and this discussion has led them not only to a sounder logic, but to juster, nobler, and more s^t

ritual interpretations of the prophecies respecting the future destinies of their people.

It should be especially observed, that in the vision of the dry bones the Almighty evidently vouchsafes to delegate Gentiles as the heralds of his commands and promises to his ancient people, and to use their instrumentality for the purpose of resuscitating it from its deadly trance. These ministers of his behests, who are to prophesy upon the bones, and unto the wind, and unto an exceeding great army, the whole house of Israel, must of necessity be Gentiles, since these functions are to be executed at a time, when that whole house should appear to have been so long absolutely dead and extinct, as to present no other semblance than that of the dry and disjointed fragments of skeletons. Then let us consider, that Israel is a thing not to be rudely or profanely touched, even when under the curse of heaven, and how remarkably the Almighty has reserved it apart for his own peculiar care and management; let us remember, that Jesus Christ declared, that he was not sent but unto the Israelitish fold; and let us then determine, whether the duties, to which we are called, are noble and exalted, or humiliating; whether we have the heart to refuse to put our hands to this work of charity and compassion; and whether we have the courage to withhold the aid, which the Almighty, by an act of distinguished and condescending mercy, deigns to invite us to afford to his ancient people.

This call to the Gentiles to summon the Israelites to life puts an end to a convenient theory entertained by some persons, that we are to give ourselves no trouble about their conversion to the faith in Christ, that in sooth it will be the work of a miraculous dispensation. It is true, that a nation will be born in a day; it will be so born anew to God by baptism ostensibly, but inwardly by a conversion of the heart to the Redeemer in the manner which has been already explained, and which has been shewn to be in strict accordance with God's former dealings with his people. But had we not thus the assurance, that it will be by the voice of man, that the Almighty will bid Israel to arise from the grave and live, we must on other grounds arrive at that conclusion. The first law was issued through Moses, the meekest of men, the second through the man Jesus Christ, who came in the form of a servant. It is by punishment and not by reiteration of miracles in support of revelation, that rebels to God, who obstinately refuse to hear his voice, are made to admit its authenticity and power. It is against all analogy in God's dispensations, it is repugnant to the perfection of his justice and of his glory, to suppose that some open, divine manifestation, compelling, or at once producing their belief, will be vouchsafed to the obdurate and rebellious Jews, whose fathers impiously murdered their Messiah, in order to induce them to believe

his heavenly mission, such as was not granted to operate the conviction of those Israelites, who were obedient to his voice. It is especially just, that the Gentile, who received the gospel from the Jew, should reciprocate that inestimable service to one whom he has so long maltreated, from whose fathers the oracles of God were imparted to him, and who in the flesh is the kinsman of his Redeemer. It is a beautiful dispensation of the Almighty indicated in the Scriptures, that this very deed of humanity and piety shall finally heal all their differences, efface all unkindness, and reconcile them to each other in heartfelt affection before their common Lord and Saviour.

It may now be time to resume a particular consideration of a declaration of the Almighty made in the thirty-sixth chapter of Ezekiel, which was slightly indicated, when the passage containing it was treated of under a view already stated. The Almighty speaks as follows (v. 23—25); “I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them: and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean,” &c. We have abundant evidence in the prophetic writings, that the

false religions, which blind and enslave so many millions of the inhabitants of the fairest portions of the earth, shall not be extinguished by the power of the gospel, until Israel shall be obedient to its laws in the land of its fathers, and that its most splendid and extensive triumphs shall take place, when it shall be proclaimed by the voices of the Hebrews. Hence arises an interest deep beyond expression in whatever relates to the promotion of Christianity amongst the Israelites, since on their adoption and spiritual practice of it, events, as we see, inseparably connected with their national restoration, depends the era, which is to witness the grand victory of the doctrines of the cross over the various delusions, through which the great enemy has led the immense majority of the inhabitants of the earth to such evil creeds, rites, and worship, as best suited his infernal ends; a victory so magnificently described in the glowing and sublime language of the evangelical prophet. But the prediction above cited traces out distinctly perhaps the most glorious of the conquests, which are to be achieved by the spiritual weapons of Israel, the defeat of the false prophet, the death blow to be given to the proud, malignant, intolerant religion of Mahomet, which has subjugated so large a portion of the earth, comprehending some of the fairest regions that acknowledged the faith in Christ, and amongst them the land of his birth in the flesh, whence the gospel dawned on the earth.

The import of the prophecy is, that when the Israelites are restored to the land of promise, and God is sanctified in their eyes, that is, when they are become faithful servants of Jesus Christ in the sight of the surrounding heathen nations, those nations shall know that God is the Lord, that is, shall embrace the gospel as their rule of faith, as it is evidently meant here by that expression, that they shall imbibe that faith which they shall see prevailing in Israel. All the heathen are referred to in the passage cited, but especially of course such of them, as would have Israel "before their eyes," those in its immediate neighbourhood. But when we inquire, who are those surrounding nations thus destined then to bow the head to the name of Christ, we find in them the mightiest supporters, the blindest votaries of Islamism, the Turk and the Persian, the chiefs of the two great Mahometan sects, and the Arab, whose country was the cradle of the Koran, and the mother of the fanatical myriads, whose swords compelled so many millions of Christians to embrace their creed.

It is remarkable, that whilst amongst the descendants of Sarah, one portion of the seed of Jacob is condemned to oblivion and apparent death, and the other to captivity, humiliation, and dispersion to the four winds of heaven in the sight of all mankind, the wild sons of Hagar, who with their hands against every man, and every man's hand against them, retain their most ancient seats

amidst all the conflicts and changes of empire of western Asia, and dwell in the presence of their brethren, have occupied, by a sort of loose possession, the greater part of the land which is the birth-right of Israel, and which, as we know from prophecy, it will resume. In the meanwhile, with riches consisting of flocks and herds, and with the tent as his house, the Arab leads there a patriarchal life attesting his descent from the father of the faithful. It will be easily understood, that a people living in and about the Holy Land, aware that it has in Abraham a common ancestor with the Israelites, having their early history interwoven with its traditions, and as Musselmen acknowledging both Moses and Christ to be prophets, will easily be disposed to receive the deepest impressions of the truth of the gospel, when it beholds the predicted restoration of the descendants of Jacob to the Holy Land effected, and sees them re-united to God through Jesus Christ, and making a national profession of faith in him, zealous in his service, and richly crowned with his blessings at the moment of their return. Indeed all the Mahometans have enough in their religion to lead them to be especially impressed with forcible and very salutary convictions at a sight so wonderful and stupendous, as that of the people of God, of all the tribes of the earth the one the most exemplarily punished by him, exiled and scattered over the face of the univer-

already during nearly eighteen hundred years, restored to his high favour, and replaced in the land of its fathers; and when they behold a nation, during this whole season of its chastisement the most fiercely and obdurately hostile to Jesus Christ, humble and contrite suppliants at his footstool, and seeking salvation through no other name, and so doing in the very scene of his murder by the hands of their forefathers.

If the interpretation of prophecy as confirmed by analogy, which is now offered, be accepted, we are led to entertain a confident expectation, that according to the train of events assumed, the Israelites will, on entering the land of their fathers, devote themselves zealously and faithfully to the service of their God and their Redeemer. It is evident moreover from multiplied passages in the Scriptures, that they will not again be removed from it. But whatever obscurity may prevail respecting the future history of Israel in the land of promise between the period of its re-occupation of it, and that of the commencement of the reign of universal peace, yet it would be very difficult to conclude, that the terrific circumstances of woe, which are to accompany the predicted siege and storm of Jerusalem, as foretold by Zechariah and Joel, will not be inflicted as chastisement of unborn offences to be committed by the Hebrews after their return. It is when prophesying that fearful time, that Joel thus conveys the word of the Lord

to them (ii. 12, 13); "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart and not your garments, and turn unto the Lord your God, for he is gracious," &c. It appears, that it will be then, that the spirit of grace and of supplications will be poured upon the house of David, and upon the inhabitants of Jerusalem, and that "they shall look upon him whom they have pierced, and they shall mourn for him." But if prophecy thus leads us to this expectation, that Israel, after its reception of the gospel and its restoration to Palestine, will again relapse into disobedience to God, it is a result to which, if analogy is again admitted and recurred to, we are equally brought by the consideration of its past fortunes. However zealous was the service, which it rendered to God on passing the Jordan, and undergoing the rite of circumcision, yet we know that one tribe, that of Dan, fell into idolatry even in the days of Joshua, and how soon this abandonment of Jehovah spread through the whole of the nation, and that its offences and consequent chastisements did not cease until the pacific and glorious reign of Solomon, which is typical of that of the future David over the twelve divisions of the sons of Jacob in the land upon the mountains of Israel.

CHAPTER XVIII.

THE TEN TRIBES.

WHEN we contemplate the marvellous dispensations of God towards his chosen but rebellious people, few things respecting it are more striking and remarkable, than the directly opposite nature of the final punishments, which he assigned at different periods to the two great divisions of it, in which it has existed from the time of the son of Solomon. The idolatrous ten tribes remaining incorrigible after repeated chastisements, the king of Assyria carried them away "unto Assyria, and put them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes." In this captivity, dark and silent as the tomb, they have lain as buried from that day to this ; so that, were it not for the certainty of prophecy, not a doubt would be entertained, that they had experienced the lot of many greater and mightier nations, and

had perished from off the face of the earth. About one hundred and thirty-five years after their exile, the two tribes were for their sins also, and in their turn, carried away captives to Babylon. But as they had continued longer faithful than the ten tribes, the distance to which they were led prisoners was much smaller, and the duration of their thralldom was short; they were then restored to the land of promise and to the holy city. But finally, on their rejection and murder of their Messiah, they were utterly rooted out of the soil of the land of Canaan, Jerusalem was levelled with the ground, and the Jewish nation, dispersed in the uttermost woe and degradation through the whole world, experiences to this day the dreadful complication of predicted judicial calamities so fearfully detailed in the book of Deuteronomy. With more truth than *Æneas* they may exclaim,

“*Quæ regio in terris nostri non plena laboris :*”

for, scattered as they are over the face of the globe, there is not one portion of it that does not witness their sufferings and humiliation; for their sentence is, that they shall “be removed into all the kingdoms of the earth, (Deuteronomy xxviii. 25.)” And again it is said of Israel in the same chapter (64, 65), “And the Lord shall scatter thee among all people, from the one end of the earth even unto the other,” &c.; “And among these nations shalt thou find no ease; neither shall the sole of thy

foot have rest." Obeying thus an impulse judicially given to them, the Jews are found wherever man has raised his dwellings, unimpeded by intervening seas, and undeterred by war, by famine, or the pestilence, and in despite of all natural and artificial exclusion. Thus they even penetrated into and established themselves in China, long before any other nation had access to that most sequestered and repulsive people. It is a visible dispensation of God, that every eye shall behold the Jew fulfilling his destined doom; but it is as evidently his will that, until the fitting hour of disclosure shall arrive, no eye shall plunge into the dark recesses in which Israel is entombed. They have even remained undiscovered by his erratic brother. The Jews, blinded by prejudice and superstition, and infatuated by the expectation of a Messiah, who should be a triumphant conqueror, and subdue the heathen to the sceptre of David, rejected with scorn him in whom they would recognise nothing but the son of Joseph and Mary, and calling in and urging on the Gentiles to his destruction, dragged him to a death of agony and shame upon the cross, openly defied the God of Abraham, of Isaac, and of Jacob, the Lord of the universe, by the most horrible crime and insult, and perpetrated the impious and execrable murder of his son in the broad light of day at Jerusalem, the holy city, in the presence of the chief priest, the scribes, and elders, who mocked

his torments, and of assembled thousands. Then "the Lord made bare his holy arm in the eyes of all the nations," yet not in mercy, as he will when he shall comfort his people and redeem Jerusalem (Isaiah lii. 10), but in heaping upon the Jews the most terrific vengeance in the sight of the universe. They had made the Romans the instruments of their unspeakable offence; he made them the instruments of his most awful retribution on those remorseless rebels, and condemned them to wander with a restless foot and aching frame, as a fearful warning and example to all the inhabitants of the earth.

But as to their brethren of Israel, it has been conjectured of late, that the Afghans are the long-hidden tribes; and various reasons were lately stated in a distinguished periodical work in support of that conjecture, which certainly rests on grounds of considerable probability; amongst them is their vicinity to the province of Khorassaun, the ancient Media, which lies immediately to the westward of their country, and between it and Palestine. Like the Israelites, the Afghans are divided into tribes; and moreover, they marry the widows of their brothers, which is a circumstance of great weight in this case. Their countenances are evidently Israelitish; and such both they and their neighbours believe their origin to be. And the Jewish name is in so little estimation, that they are not likely to have

taken up that belief gratuitously. Besides this, those distinguished oriental linguists, the Serampore missionaries, whose authority is decisive in such a matter, have ascertained, that their tongue, the Pushtoo, contains more Hebrew roots than any other of the numerous oriental languages which have been the subject of their labours; and their authority is certainly pre-eminent on that point. It is true, we are told, that the Afghans believe themselves to have descended from Saul, an origin incompatible with the supposition of their being the ten tribes. But those who are acquainted with the ignorance of origin, and mistakes respecting it prevailing in semi-barbarous, illiterate, and sequestered nations, will know, how little is to be concluded from that mere circumstance. What are the uncertainties, for instance, existing as to facts respecting the origin of large portions of the people of Scotland, supposed to have taken place in periods of time comparatively modern with reference to that of the captivity and exile of the ten tribes?

The particular object however of this chapter is to draw attention to a remarkable passage in the Old Testament, in the 18th, 19th, 20th, and 21st verses of the thirty-first chapter of Jeremiah, who wrote within less than one hundred and twenty years after the captivity of those ten tribes. In the two first of these verses the Almighty speaks of himself as hearing Ephraim (that is, the ten tribes,) bemoaning himself as penitent, con-

scious of chastisement, and praying God to turn him to him, and expressing himself as having become full of shame and confusion under the reproach of the sins of his youth. Then follows the 20th verse: "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord." We learn from these words, that within so short a period as one hundred and twenty years of the day in which he sent the ten tribes captives into Assyria, God deigned to speak with the tenderest fatherly affection of his erring children, and expressed his earnest remembrance of them, his trouble at the pain they were suffering under his judgments, and his gracious and certain purpose of shewing mercy to them. We see, that at so early a period after their fall that paternal hand, which guards us in our sleep, was extended to protect the doomed slumbers of these hidden thousands of the progeny of Jacob. The passage then runs thus: "Set thee up way-marks; make thee high heaps; set thine heart towards the highway, even the way which thou wentest; turn again, O virgin of Israel! turn again to these thy cities;" and it establishes it as a certain fact, that, by whatever road the ten tribes went into their exile, by that precise track they, who

have now been above two thousand five hundred years in banishment, shall retrace their steps with the utmost accuracy to the land of their fathers.

The position of the Afghans amidst mountains has tended to keep them unmixed with other nations, to dispose them to constant exertion, especially in the chase, and to make them a hardy, bold, and vigorous race. Placed as they are between India and Persia, they very long since acquired warlike, as well as predatory habits; they are skilful in the use of the sword, and of fire-arms; they are perhaps the least intolerant of Mahometans; and their political constitution, which contains very considerable elements of freedom, and presents a sort of rough likeness to that of our own country, has contributed to promote, and now aids in preserving, the manliness of their character. Their military qualities have long been recognised as pre-eminent in Indian warfare, and have obtained for them, under the name of Patans, the highest reputation in the armies of Hindostan. Our soldiers experienced their energy in the war with the Rohillas, who are of Afghan descent; in one conflict during those hostilities, they made a furious onset on unbroken disciplined troops with an headlong valour, which in the first instance was partially successful. Their courage gave them twice in past ages the throne of Delhi, and in the last century that of Persia. If there-

fore the Afghans are the ten tribes, and those tribes are the "Kings of the East" (Revelation xvi. 12), whose way, in the language of prophecy, is to be prepared by the drying up of the water of the Euphrates, it must be admitted, that they can fairly claim that lofty title. It is to be presumed, that the Assyrian conqueror carried the ten tribes to the place of their captivity by a direct road; and should the Afghans march in a straight line to Palestine, they would necessarily, immediately on leaving their own territory, follow that same direct road. If the homeward way of the ten tribes will be a straight, we cannot be sure that it will be an easy way. But if they, unknown both to us and to themselves, be these eastern mountaineers, there is full reason to believe, that they will be found a people admirably fitted to endure, and to overcome hardships, and qualified for heroic enterprise, such as they may be called to. It is very remarkable, that they are free from the worst of Asiatic vices, and, according to Forster, punish it by law, if it makes its appearance.

With respect to the Euphrates, should the Afghans be the ten tribes, their direct line of road to Palestine would cross both the Euphrates and a great portion of the Turkish empire, which has long been considered as the mystical Euphrates of the Apocalypse. It may be remarked on their supposed title of "Kings of the East," that the

Afghan kingdom, as well as those of Persia and India, of which they have been at times the masters, all lie eastward of Palestine. The state of the Turkish empire leads to the conjecture, that in a few years hence it will be unable to offer any formidable obstacle to the progress of that warlike people, should it direct its march across its territories; nor could we expect Persia to oppose any more serious. It was a single though a powerful tribe of the Afghans, which subjugated that kingdom in the last century.

The ten tribes however, at whatever time they return to the land of Canaan, will find themselves preceded there by their brethren of Judah and Benjamin (Zechariah xii. 7).

A surmise might easily arise from the consideration of the various and essential differences found to exist between the Caraites and the rabbinical Jews, their bitter enemies, that the former must trace their descent from Jacob by some other line than that Judah or Benjamin. It would however be unfounded. When Mr. Wolff discovered the original stock of the Caraites inhabiting the desert of Hit, near the site of Babylon, they told him, that their forefathers shared in the Babylonian captivity, but that alarmed at the extent of new fangled doctrines then imbibed by their brethren, they addicted themselves to the constant perusal of their inspired books as the exclusive rule, and only sure preservative of their faith, and declined to accom-

pany them to Jerusalem when their thralldom ended, lest they should share in the judgments which, they foresaw, would be drawn down upon it by their departure from the genuine religion of their ancestors, which they contemplated as inevitable; that they never did return to the Holy Land, but had remained ever since on the spot where he found them; but that there existed small colonies of their people. Indeed in a communication made to the Russian government in the time of the Empress Catherine, the Caraites of the Crimea stated, and no doubt truly, that their ancestors were free from the stain of the blood of Jesus Christ.

Mr. Wolff describes the Caraites in the desert of Hit as a very handsome people; and the neighbouring Arabs spoke to him with high respect of a veracity as prevalent amongst them, in which they themselves had no pretensions to rival them. The members of this small flock, of which there are detachments in Lithuania, Galicia, and the Crimea, appear to be uniformly well-esteemed by the natives of each land which they inhabit; and they always speak its language and use its dress, and are clean in their persons. Wherever inquiries have made respecting them, it has been ascertained, that the name of a Caraites has never been found in the calendar of crime. They reject the Talmud, and its follies and abominations, being in letter and in spirit Israelites of the Old

Testament. The account of the Lithuanian colony excites an interest approaching to that raised by the animated descriptions, which we possess of the romantic Jewish fortress, as it is called, in the Crimea, and of the pure and simple-minded race, which inhabits it. This excellent people, it is true, is still in banishment from the land of promise; but it is one which in their case is self-inflicted; and it is impossible not to perceive, that a divine blessing rests upon the conditions of its existence, wherever it is found. Is it possible for a moment to believe, that such a people, so circumstanced, one moreover held in detestation by their brethren, can be descendants of those, who called down vengeance on their own heads and on those of their posterity, when they cried to Pilate, "His blood be on us and our children." We cannot then doubt for a moment the truth of their denial of their forefathers having had any part in the horrible crime, through which the blood of the Messiah of Israel was shed. The Jew under the curse is to be a "proverb and a by-word," among all nations where he dwells; but the Caraites is every where spoken of with respect by his Gentile neighbours. The Jew under the curse is to find "no ease," and the sole of his foot is not to have rest amongst those nations; but the Caraites appear to have long enjoyed their small establishments; they have been some hundreds of years by the side of the peaceful lake in Lithuania, many hundred years in their

Crimean mountain nest, and since the time of Cyrus in the desert of Hit. They are not therefore under the great and last curse, although exiles from the land of Israel.

In the remarkable dispensation of the Almighty, which has thus signally preserved this small remnant of Israel, amidst the dreadful miseries and degradation to which their brethren of the two tribes are condemned, we may see certain effects ordained by heavenly wisdom. We behold that action of the government of God constantly observed, according to which he has never left himself without a witness; we see his justice tempered by conspicuous and persevering mercy; and in the admirable qualities exhibited during ages and ages, and in every climate, by this most meritorious people, an important and interesting attestation, how uniformly excellent must have been, and still are, the moral effects of the Mosaic law, where it is maintained in its purity and unencumbered by traditions, and where it is revered and scrupulously observed.

From the rigorous practice of circumcision existing amongst the Caffres, it might have been suspected, that there was some intermixture of Israelitish blood with that flowing in their veins, as the Mahometan religion is entirely unknown to them, and that in the ancient Judaism of the Abyssinians, and in their early intercourse with the Israelites, a solution, how this may have happened, may

be discovered. But there is a curious fact, which appears to determine the source, whence they derived that rite. A circumstance stated by Mr. Shrewsbury, a distinguished Wesleyan missionary, in his recent interesting report upon the religious state of that nation, leads decidedly to the confirmation of the suspicion some time since entertained, that they in some degree owe their origin to the Arabs. He says, that circumcision is practised on all the youths at about the age of thirteen. Now although when that rite was first ordained, it was enjoined to be performed on every male child when eight days old, yet Ishmael, the father of the Arabs, was thirteen years old when he underwent it, because he was of that age when the law was issued to Abraham. It appears moreover from the report of that very intelligent missionary, that however deplorably degraded the Caffres are as to their morals, yet in their religion, if such it can be called, there are evident traces of its having existed, in ancient times at least, as a pure theism and exempt from all worship of false gods. He says, that "idolatry was never known amongst the Caffres; they have no name for idol, or any conception of what is meant by idol worship." "They had three names of the Divine Being preserved among them from time immemorial." One of these names is now unintelligible to the natives themselves; one of the others means, "he who forms," the other, "he who makes." "Thus," says Mr.

Shrewsbury, " they had scriptural names for the Deity, before the word of God came amongst them, which is a very striking and singular fact not to be met with in the history of other Pagan nations; and with this Former, or Maker, they associated no secondary or inferior deity."

CHAPTER XIX.

NO HIEROGLYPHIC RECORD OF THE EXODUS.

IT was for ages after ages, that the astonished traveller, whilst surveying with awe and wonder the stupendous monuments of Egyptian art and might, contemplated with unavailing curiosity the strange and mysterious inscriptions which they bore; and he could not but admire that perverseness of the human mind, which studiously devised the means of rendering them singularly durable, and yet counteracted the great use of their durability by constructing them in the most enigmatical of ciphers. But, if he was a Christian, his eyes may have been turned upon them with an especially earnest desire to penetrate their hidden sense; for Egypt, if at last the tyrant, was at first the cradle and nursing mother of Israel, whose inspired writings teach us, how much its early history was interwoven with that of the

ancient kingdom of the Pharaohs, so distinguished in arts, and arms, and gigantic enterprize. Being assured that, whatever may be brought to light in the realms of antiquity, of science, and of nature, nothing can prejudice, much may strengthen the evidences on which his religion rests, he may have felt persuaded, that it was scarcely possible, but that in the enormous number of the writings engraved on buildings erected in very early ages, should any means of interpreting them be discovered, some things would be revealed, which, if only incidentally, must aid in confirming the truth of some of the facts narrated in the Old Testament.

A key has been at length discovered to this most cunningly devised of all cyphers; and the hand of man is rolling back rapidly the curtain, so long impenetrable, which was spread over the objects of his research by the accustomed mysteriousness of that priestcraft, which is a most prominent feature in false and corrupt religions. Enough is already known to afford material support to various statements of Jewish history, where it was connected with that of Egypt. But surprise has been expressed, that nothing has yet been discovered relating to the most remarkable event in the common history of the two nations, the miraculous Exodus of Israel, and the wonderful judgments upon Egypt which preceded and accompanied it. It may be useful therefore to

advert to this matter, and to consider, whether it would not rather be a just cause of astonishment, should they be found described, or even referred to, in these mystical incisions. National vanity is prompt enough to raise columns and arches of triumph, and every variety of architectural trophies in honour of victories, or to inscribe the record of them on the proudest buildings; but what people has hitherto been known to recur to such means to perpetuate its shame and defeats? Could it be supposed, that the Egyptians would record by an elaborate process, and in the light of day, for the benefit of their posterity, the dreadful discomfiture and loss, which they suffered in the events which immediately preceded and accompanied the departure of their slaves? But there is more than this in the case in question. The priests of Egypt, a privileged and powerful class of men, who kept the hieroglyphics exclusively in their own hands, calling them the holy letters, had a deep interest, one peculiar to their body, in suppressing, as far as it was possible, all knowledge of the wonderful escape of the Israelites, and of the portentous judgments, which befel their oppressors.

The first scene in that wonderful drama of real history was a series of manifestations of himself as their God, which the Lord vouchsafed to the Israelites, and of injunctions on his part to break the yoke of the false gods of their masters, in order

that he might awaken his chosen race from the infatuation of Egyptian idolatry, in which the whole nation lay entranced, bring it back to serve him the Lord their God, and then lead them out into a land flowing with milk and honey, "that he had espied for them." But these gracious purposes were long frustrated by their obstinate resistance. It appears on reference to Ezekiel (xx. 5—9.), that "in the day when God chose Israel, and lifted up his hand unto the seed of the house of Jacob, and made himself known unto them in the land of Egypt," in order to bring them forth into a land of most abundant fertility, he said unto them, "Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt; I am the Lord your God;" but that they rebelled against him, and would not hearken to him; nor did every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; and that then the Almighty said, "I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt." This struggle of the refractory and idolatrous Israelites against the gracious intentions of God must have lasted at least forty years. We learn from St. Stephen's speech (Acts vii. 22—30.), that Moses, when forty years old, "supposed his brethren would have understood, how that God by his hand would deliver them; but they understood not;" and that on

the events, which are recorded, occurring respecting his slaying an Egyptian, he took refuge in the land of Midian, remaining there forty years, until God sent him to bring his people up out of Egypt. It is evident from this passage, that Moses knew, before he fled from Egypt, that he himself was chosen of God to deliver Israel from its captivity; and there must have been powerful demonstrations to the house of Jacob of the will of the Almighty, that it should return to its allegiance to him, and be rescued from its thralldom, and of his purpose that Moses should be their leader, to have induced the gifted and inspired man to form the above stated supposition. These manifestations of the Divine will, of whatever nature they were, this protracted resistance to it of the Israelites cannot have remained unknown to the Egyptians, or to the priesthood of the idols, to which they clung; and their masters, and this privileged class most especially, must have felt deeply interested in the event of the extraordinary struggle.

When Moses, returning to Egypt after an absence of forty years, together with Aaron communicated to the elders of Israel the determination of the Almighty to deliver his people from Egyptian bondage, and to give it the fruitful land of Canaan in possession, "the people believed; and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads, and

worshipped." But this return to God was on their part a revolt against the idols of Egypt and their priests. Israel then turned in its heart to its God; but it is probable, that one of the means employed by the Almighty to detach the Israelites from their affection for the land of Egypt, and from their devotion to its idolatry, and to lead them to recognise him as their God, and to obey his will, was an aggravation of their labours in building, as well as "in the field," which he may have prompted their taskmasters to inflict. It is evident, that the priests were materially concerned in all the public buildings, since the names of the kings who reared them, and the other records which they bear, are all engraved in hieroglyphics, that is, in the "sacred letters."

When Israel became obedient to God, and Moses and Aaron said to Pharaoh, "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness," he replied, "Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go." Their answer was as follows: "The God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest he fall upon us with pestilence or with the sword." But he rebuffed them, increased the oppression which they groaned under, and derided the motive alleged for their journey

as a pretext of idleness. In their next interview with him he opposed to their miracles the enchantments of his magicians. At length under chastisements he requested them to entreat the Lord to remove the plague of frogs, and promised to let them go to do sacrifice unto the Lord; but he did not. When the magicians recognised the finger of God in the plague of lice, still Pharaoh's heart was hardened. On the plague of flies taking place, he said to Moses and Aaron, "Go ye, sacrifice to your God in the land:" he had thus been brought to offer, that the Israelites should sacrifice in the land of Egypt to a God unknown to its inhabitants. But they refused his proffer, and boldly avowed a worship hostile to the religion and feelings of his people, distinctly telling him, that they were about to sacrifice the abomination of the Egyptians, that is, a bull, a deed which, if done before their eyes, they would avenge by stoning them, and said, that therefore they must go three days' journey into the wilderness for that purpose. Pharaoh promised to let them go, adding, "only ye shall not go very far away; intreat for me." But he forfeited his word. When the plague of boils commenced, the magicians fled before it. On the plague of hail and thunder taking place, Pharaoh at length made this confession, and supplication: "I have sinned this time; the Lord is righteous, and I and my people are wicked. Intreat the Lord," &c. When the

plague of locusts was threatened, Pharaoh's servants besought him to "let the men go, that they might serve the Lord their God &c.;" and, when the menace was realised, he said to Moses and Aaron, "I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, &c." Pharaoh, at length terrified by the destruction of his first-born, and the first-born of the Egyptians, sent in the night of that most awful judgment for Moses and Aaron, and thus addressed them: "Rise up and get you forth from among my people, both ye and the children of Israel. Go, serve the Lord, as ye have said; also take your flocks and your herds, as ye have said, and be gone; and bless me also." These extracts will suffice to show, how much there was that was humiliating to the priests of Egypt, and prejudicial to their interests, in the wonderful transactions, of which the completion and consummation were given, when Israel passed unhurt between the waves of the Red Sea, and when the army of Pharaoh, exclaiming in consternation, "Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians," was engulfed with Pharaoh in its waters. Moreover according to the twelfth chapter of Exodus, when the Lord declared to Moses and Aaron, that he would pass through the land of Egypt that night, and would smite all the first-born in the land of

Egypt, both man and beast, he added, "And against all the gods of Egypt I will execute judgment. I am the Lord." In the book of Numbers (xxxiii. 3, 4.) we find the execution of this threat thus recorded: "On the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians; for the Egyptians buried all their first-born, which the Lord had smitten among them; upon their gods also the Lord executed judgment." Jethro too, when speaking of the deliverance of the Israelites out of the hands of the Egyptians, adds, "Now I know, that the Lord is greater than all gods; for in the thing wherein they dealt proudly, he was above them" (Exodus xviii. 11.). What these judgments of the Lord upon all the gods of Egypt were, in what manner he branded and chastised the idolatry of that land, we are not told; but when we reflect upon the measure of the provocation, the seduction of God's own people, the open contention with him, the weight of punishment with which he visited the whole land of Egypt, and the destruction of its army and its king, we must conclude, that his almighty hand fell heavy upon those objects of his most just and especial wrath. And as the Lord uttered the following prediction to Moses (Exodus xiv. 18.), "And the Egyptians shall know, that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen," we

must be fully assured, that he compelled that nation of idolaters, after it had felt the whole weight of his judgments, to acknowledge him as the God of heaven, and to bow down the head before him. But it is certainly possible, that their repentance and amendment may have been of short duration. "To know God" throughout the Scriptures uniformly signifies the existence of man in a state of knowledge of the true God, and of reverence of him. If this state of repentance and amendment lasted for no more than forty years in Egypt, it will explain, why the armies of that kingdom never marched against the Israelites whilst encamped in the desert, to avenge upon that people, yet unwarlike, all the losses and calamities which it sustained in consequence of its departure, and of the opposition offered to it.

When all these things are taken into view together, it must be admitted, that there can scarcely be imagined any accumulation of more powerful motives, than those which must have combined to inspire the idolatrous priests of Egypt with the utmost anxiety, that not a record should exist of their utter discomfiture and disgrace, or of the conspicuous triumph of the God of Israel over the false gods of their extravagant mythology, the basis of that priestcraft, through which they lived and flourished. In vain therefore assuredly would the interpreters of these mysterious writings be-

stow their labours on the inscriptions of Carnac, or Luxor, in the hope of tracing in them the history of the Exodus of the house of Jacob.

An opinion has been entertained of late, that Pharaoh himself was not submerged with his host; nor does it appear to be directly affirmed in the book of Exodus, that he was. But when the Lord says to Moses, "And I, behold I, will harden the hearts of the Egyptians, and they shall follow them (the children of Israel); and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen," (Exodus xiv. 17.), these words evidently refer to the tremendous catastrophe, which was at that instant beginning to unfold itself, and appear clearly to signify, that the monarch, the most guilty of all the millions of the Egyptians, shared the fate of his host.

It is expressly said, that Pharaoh was with his army, when it overtook the Israelites in their camp "beside Pi-hahiroth before Baal-zephon" (Exodus xiv. 9, 10.). His grief impelled him as a father, and his losses and humiliation as a king, to seek the amplest vengeance on the apparent causes of his misfortunes, his rebel fugitive slaves; and the moment of obtaining it to the very utmost of his desire appeared at hand. Neither compunction nor remorse could check his course, for the hearts of the Egyptians were judicially hardened, in

order that they might pursue the Israelites to their own destruction (Exodus xiv. 17.). There was every thing to drive him on; and there is nothing which can lead us to suppose, that amidst that numerous host the provoker of this terrific judgment, and he alone, escaped it. But the hundred and thirty-sixth Psalm says expressly, that God "overthrew Pharaoh and his host in the Red Sea," and thus puts the matter out of doubt.

It seems to be the opinion of the latest investigators of Egyptian antiquities, that Ramses the Second was the great building king of Egypt; that the far greater number, and the most magnificent of the existing edifices were his work; and that he was the Pharaoh of the Exodus. It is remarkable, that whilst all the kings of his dynasty, whether his predecessors or his successors, are buried in the valley, in which his most splendid tomb was prepared in his life-time, it remains unfinished and unoccupied. This circumstance is at once explained, if he was one of those Egyptians, whom Israel saw "dead upon the sea-shore." Only two temples are found built after his time until that of the Ptolemies; and his fearful catastrophe, and still more the departure of the whole of the numerous building population explains in a considerable degree that circumstance.

CHAPTER XX.

RUTH.

IN the chapter, in which views are offered respecting a prophetic signification supposed to be concealed in the history of Lot and his daughters, it is stated, that those, who may accept them, may naturally seek for a type of the origin of the reformed church, of its secession from that of Rome, and of its adoption of an evangelical faith, in some conduct held by some person or persons of the people of Moab. This statement was made in consequence of the assumption, that the mother of Moab, the eldest daughter of Lot, prefigures the church of Rome. And should we examine closely the Old Testament narrative in search of facts relating to that people, or to individuals of it, such as would in fair construction fitly adumbrate the leading circumstances of the Reformation, we shall discover, that the prefiguration is to be found

precisely, where it was to be expected; and with features of resemblance to the antitype too marked to be mistaken.

In the whole history of the Israelites from the time of their emerging from Egypt, there is hardly perhaps any one of the separate narratives presented so interesting and so affecting as the story of Ruth and Naomi, which appears as an episode in the Israelitish chronicles. We read with strongly sympathizing emotion, how fondly and faithfully, with what unpretending self-devotion, and sacrifice of the ties of country and blood, of worldly welfare and happiness, the young Moabitish widow abandoned every thing, that she might cleave to the mother of him, who when living had been bound to her in the most endearing union, and to her faith, which had been his. And if we bear in our hearts that reformed church, which burst the bonds of papal error, delusion, and oppression, and whose foundations were laid in the blood of martyrs, when the light of the Reformation shone forth upon the benighted European nations, we shall surely indulge in an earnest desire, that we may find it personified in one of the most lovely and interesting characters presented in Holy Writ, in that of Ruth.

In the time of the Judges, Elimelech, an Israelite of the tribe of Judah, of the town of Bethlehem, Naomi, his wife, and his two sons, were driven by a famine into the country of Moab; he died; the

sons married respectively Moabitesses, the one Orpah, and the other Ruth ; and they remained in that land about ten years. The sons then died ; and their mother, hearing that " the Lord had visited his people in giving them bread," proceeded with the two young widows, " on the way to return unto the land of Judah." Naomi however exhorted them to return each to her mother's house, blessing them for their kindness to the dead and to her, and praying that they might find rest, each of them in the house of her husband. " Then she kissed them, and they lifted up their voice and wept ; and they said unto her, Surely we will return with thee unto thy people." Naomi again earnestly entreated them to return back to their own country, explaining to them the impossibility of their ever being wedded to sons of hers, and adding, " It grieveth me much for your sakes, that the hand of the Lord is gone out against me. And they lifted up their voice and wept again ; and Orpah kissed her mother-in-law, but Ruth clave unto her. And she said, " Behold thy sister-in-law is gone back unto her people, and unto her gods ; return thou after thy sister-in-law. And Ruth said, Intreat me not to leave thee, or to return from following after thee, for whither thou goest, I will go ; and where thou lodgest, I will lodge ; thy people shall be my people, and thy God my God : where thou diest, will I die, and there will I be buried : the Lord do so to me, and more

also, if ought but death part thee and me. When she saw, that she was stedfastly minded to go with her, then she left speaking unto her. So they two went, until they came to Beth-lehem." Arriving there in the beginning of harvest, Ruth gleaned in the field of Boaz, a near relation of her late husband, who treated her with singular kindness, and finally espoused her; and of that marriage was born Obed, the paternal grandfather of David.

In this history two nations are mentioned, the Israelites and the Moabites; and it is evident, that in it their respective religious characters are especially had in view. The Israelites are designated (Ruth i. 6.) as "the people of the Lord;" and when the people of Moab are spoken of (i. 15.), their idolatry is brought into sight at the same time, as Naomi speaks of Orpah as having "gone back unto her people and unto her gods." We find persons remaining in an idolatrous land, because there was a scarcity of bread in their own, that is, amongst the people of God; and bread constantly signifies his word. At last bread is heard of as given by God to his people; and they, who had remained in the idolatrous land on account of the scarcity of it, proceeded immediately to seek it where it was to be found. It was the want of knowledge of the word of God, which caused men to remain in the idolatry of the church of Rome; as soon as it began to abound, as soon

as men, by obtaining and reading the Bible, came to know the fearful contrast existing between its doctrines, and the doctrines and practice of the Church of Rome, they abandoned her, and went in search of that word, by which they might live. Orpah and Ruth, under the guidance of a person of the people of God, leaving the country of Moab, and seeking bread in the land of that people, represent the two great divisions of the nations, or portions of the nations of Europe, which had long remained idolatrous, because they had not the light of the gospel by which they might discern its paths, but which seceded from the Church of Rome in pursuit of it, seeking it of those amongst whom it abounded, as soon as it shone forth. Naomi, an Israelitess, serving as a guide to the young Moabitesses, who left their own land for the first time on their way to procure bread amongst her countrymen the people of God, appears to prefigure those eminent servants of his, whose instrumentality had in all ages of the church prevented a total extinction of that light of the gospel, which, borne in their hands, illuminated the intricate and difficult paths, which the early reformers, inexperienced in, and wholly new to the dangers and toils of such a journey of discovery, had to tread amidst the thick darkness, which had so long enveloped the European nations. It is well said by the Reverend Mr. Gilly, that "the Reformation

did not spring out of strange doctrines, or out of tenets introduced into Europe from the East in the eleventh or twelfth century, but from good seeds of apostolical Christianity miraculously preserved in wilds and glens, when cities, and capitals, and the high places of the earth were infected with the heresies of the Pontificate." Those seeds indeed were at no time rooted out of the mountain soil of the Waldenses. Amongst the most powerful of the voices raised against the abuses and false doctrines of Rome was that of Wickliffe; and its sounds hung in the ears of his countrymen long after his death.

As it was the sense of the deprivations and hardships, to which her two companions were exposed, that induced Naomi so earnestly to intreat them to leave her, and to return to their own country, so was it a full estimate and apprehension of the extent of them, which led Orpah to acquiesce in her intreaties. She had to confront poverty and want in a strange land, where the only chance of marriage, and consequent establishment, which could arise to her, a destitute foreigner in Israel, was precluded by the circumstances of Naomi's family, by the impossibility of her having sons, who might marry the widows of their deceased elder brothers. And thus it was, that in the hour of trial, difficulty, and danger, of suffering, and confiscation of property, vast masses of the European population, which had adopted Protes-

tantism, were discouraged and terrified, or overcome by persecution, and fell back under the dominion of a church, whose votaries prostrate themselves before images, and from whose domination they had separated themselves, and became Romanist anew. This was the case in Spain, even in Italy, and especially in Bavaria, where the greater part of the nobility had gone over to the Reformed religion, which would undoubtedly have become that of the Electorate, had not the elector, whose talents and energy are pourtrayed in history, found means to prevent that result, and to force his subjects to resume their allegiance to the Roman Pontiff. The numbers, who were thus compelled to renounce the possession of the word of God, which was to be found amongst those who held the Evangelical faith, and to return into the bosom of the church of Rome, are personified by Orpah, who, under a sense of dangers and deprivations attached to the prosecution of it, renounced a journey, of which the original object was an abundance of bread, of the means of sustenance, returned within the precincts of her own land, and resumed the worship of Chemosh and its other idols.

But there were nations, where an ardent zeal for the honour of the Redeemer, whose glory had been utterly obscured and lost sight of amidst the saints and relics, and other superstitious practices of the church of Rome, fired

all ranks of society, the prince, the nobleman, the soldier, the priest, the merchant and the peasant, and carried them at once in a mass into the bosom of the Reformed church; in others, the road to it was barred by persecution, by the sword and by the faggot; but an invincible Christian courage opposed itself to all the arts and violence of fanaticism and tyranny, and came victorious out of the conflict. Those, whose breasts it filled, had heard of the treasures of the gospel as attainable through patience and severe self-denial and sacrifice; they came out of the precincts of the Romish church and her idolatries, and persevered in their road in despite of all the risks and hardships they had to endure, until they united themselves with the people of God, who possessed his word. This state of things is represented by the affectionate, devoted, single-hearted Ruth, when, undeterred by Orpah's abandonment of her, she tells the guide whom she had chosen, the only remaining companion of her journey, one of the people of God, that no earthly consideration shall turn her from her way, or induce her to quit her, whilst life was in her. She said also that, which marks the religious choice which she then made: "Thy people (that of God) shall be my people, and thy God my God;" adding, "Where thou diest will I die, and there will I be buried." Moreover she placed this transaction, as it were, under the especial care and

guard of Heaven, by calling down punishment from the Lord on herself, if any thing but death parted them, again bringing into view its religious character.

Ruth, on her arrival in Judah, sought the sustenance which was the original object of her journey, by gleaning in the fields of one of the people of God, the barley, of which the bread, the emblem of his word, was made; she laboured unweariedly; and this operation of gleaning, performed in the hottest season, appears to indicate the difficulties and toils through which, in very many instances, religious knowledge was to be sought for and obtained by those, who first embraced the Reformation. The master of the field gave her especial protection, and favoured her exertions, and they were abundantly blessed; and he told her to drink out of the vessels the water, which his people had drawn. It is natural to suppose, that these circumstances prefigure not only the anxious struggle for religious information, which marked the era of the Reformation amongst the Protestants, but also the blessings vouchsafed to their efforts by Him, whose word they sought, and the surprising rapidity, with which a most sound and profound knowledge of the great and essential doctrines of Christianity was attained by those, who abandoned the spiritual Moab, and entered the spiritual Israel. The water, which she was allowed to drink from the

vessels, appears to prefigure those living waters of an Israelitish source promised by our Lord, who in so expressing himself spoke of the Spirit, which those that believed in him were to receive (John vii. 37—39.). When Ruth thanked Boaz for his kindness extended to her, a stranger, he replied, "It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people, which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." In the first part of this answer are signified the immensity of the sacrifices, the abandonment of the persons and things most dear to them, made by those members of the Reformed church, who only loved her the more devotedly, the more they lost and suffered for her sake. What is said by Boaz to Ruth of her coming to a people, which she had not known until then (ii. 11.), denotes the ignorance of true Christianity, in which the nations, which embraced the Reformation, had lived, until it took place; and the benediction on her, which he pronounces, soliciting for her a reward from the God of Israel, "under whose wings she was come to trust," marks the search of religious truth which she had pursued, and prefigures that in which the Pro-

testants should engage, and the blessing attending it. Ruth, obedient to Naomi's injunction, "kept fast by the maidens of Boaz to glean unto the end of barley harvest, and of wheat harvest." This fact is probably typical of the strict union, which prevailed for some time after the Reformation between Protestant states, who thereby, under the blessing of God, were enabled to preserve themselves from danger, assert their independence, and maintain their religion inviolate against the immense superiority of force ranged under the banners of the see of Rome in furious hostility against them. In this speech also are portrayed the pure and pious motives of those who composed the reformed church, and the recompense which crowned their toils and sufferings.

Under the figure of the marriage of Ruth with Boaz, an eminent Israelite, distinguished by his piety and charity, we see delineated the people of the Reformation admitted fully into the fellowship of Christ's pure religion, become an essential part of his church, and united by the most endearing ties with his people, who had remained faithful to him; for, small as it was, and reduced at times perhaps to little more than the Vaudois of Piedmont, who never bowed the neck before the pontifical throne, there was at all times a remnant of chosen witnesses; for without such the Almighty never leaves himself.

The purity, the prudence, the diligence, and

the humility of Ruth, designate the virtues that adorned the lives of the reformers; and deplorably as the Protestant nations have declined from the excellence of the days of Luther and Calvin, of Ridley and Latimer, yet still they can confidently assert their general decided moral superiority; and moreover, whoever is acquainted with the temporal circumstances of those nations, and of such as remained under the Romish supremacy, cannot doubt for a moment, that the God, under whose banner they ranged themselves, has most amply indemnified them for whatever temporal sacrifices they may have made in going forth to join his legions. Thus Ruth, who went to the people of God with a certain prospect of going to widowhood and want, found amongst them wealth and an honourable marriage. David was her descendant in the third generation, and Jesus Christ was in the flesh amongst the number of her progeny.

There is a material circumstance in the early part of the narrative, which should now be adverted to. It is stated, that the family of Elimelech dwelled about ten years in the land of Moab (Ruth i. 4.). Since the time of their residence is specified, we have to conclude, that it foreshadows that, which the nations, whose emancipation from the thralldom of the Church of Rome took place at the epoch of the Reformation, passed in subjection to it. The numbers, which ten may be the most naturally supposed to represent, would be an hun-

dred or a thousand; and a term of a thousand years would nearly give the period, during which those nations remained within its pale; but it would not describe it precisely. Their bondage under the papal Pontiff lasted from about the middle of the sixth century, when the Romish church took its distinct and decisive character, until the æra of the Reformation in the year 1517. And thus the residence of Elimelech's family in the land of Moab is not said to have been of ten, but of "about ten years." As the Protestant nations remained about nine hundred and sixty-seven years under the yoke of papal Rome, a thousand is the centenary number, which approaches the nearest to an exact representation of that period of time.

The importance of this particular typification may be estimated from the circumstance of a whole book of the Scriptures being appropriated to the history of Ruth.*

* The views here offered respecting Ruth arose after this work went to the press; and it was especially important to present them, on account of the strong confirmation which they afford to those submitted on the mysterious import of the history of Lot and his daughters. But on the other hand this publication of them may be in some degree premature, as in cases of types, particularly where they are derived from histories embracing many events, it is highly desirable to have ample time for repeated consideration of them, so that all the points of resemblance may be caught, and accurately estimated to their full and real ex-

nt, but that all fancied likeness should be guarded against. In the present instance therefore many features of similarity may have been missed, or imperfectly seen. But it was an obvious duty, in a case of any uncertainty, between two sides, rather to run that of saying too little than too much, and to abstain from bringing forward any conjectures unsupported by well weighed evidence.

CHAPTER XXI.

ON THE THIRTY-EIGHTH CHAPTER OF GENESIS.

THE thirty-eighth chapter of Genesis, which forms the only interruption in the history of Joseph, describes the sin of Judah and Tamar, his daughter-in-law. If, as it has been contended, it is a sound rule of scriptural interpretation, that where some immorality is depicted in detail, and where no punishment is declared to have visited the authors of it, we must be assured, that there undoubtedly some type lies concealed, such a mysterious signification may be confidently sought for in that narrative, which moreover, by standing apart and disconnected with the matter preceding and following it, draws our particular attention to it. So far indeed was Tamar from experiencing chastisement, as far as we are made acquainted with the transaction, for having knowingly seduced her

father-in-law into the sin of incest, of which he was unconscious, that on learning the whole extent of her offence, instead of causing her to be burnt, according to the judgment which he had pronounced on being told of her pregnancy, he discovered in his neglect to give her in marriage to his son Shelah such an extenuation, if not a justification, of her conduct, that he pronounced her to have been more righteous than he had been. But if other assumed rules of interpretation be just, there will be an extreme difficulty in offering any solution of this type by events, which have hitherto occurred. It has been argued with respect to Lot and his daughters, that incest typifies the sin of idolatry committed by a person or persons living under a spiritual law, that of Christ, in defiance and violation of that law. We here find on the scene an Israelite living, not in captivity, but in freedom, and in his own land, that of promise, and his daughter-in-law, who inveigled him into his heinous sin, and who appears, according to the best authorities, to have been an Israelitess. We should indeed, since a patriarch chose her to be his daughter-in-law, assume her to be such, if the contrary was not stated. Her name moreover has a signification in Hebrew; and it was that of one of David's daughters. We must on these grounds suppose, that this history indicates some great seduction of Israelites, since Judah was such, living in full and free possession of their own land, enticed into

idolatry against the law of the gospel then professed by them, and being seduced by other Israelites, since Tamar was of that people, into the commission of this sin. Now it is obvious, that these circumstances involve conditions, which can never have as yet been fulfilled, since no body of Christian Israelites has ever yet occupied the land of promise; nor indeed has any such body sojourned in it since the very earliest age of the church, during which no such offence as that indicated was committed. But there do exist future circumstances pointed out with sufficient clearness to enable us to conjecture at least, and possibly with some probability of accuracy, to what unborn events this very peculiar history may refer. In the chapter, which descants upon the thirty-sixth and thirty-seventh chapters of Ezekiel, an attempt is made to demonstrate, that the Israelites will become subject to the law of the gospel on their road from the scenes of their present captivity to the land of their fathers, and that they will assume its distinguishing initiatory rite, as soon as they pass over its frontiers; that they will for a time be faithful soldiers of the cross, but will at length fall away from the faith of their Messiah by some grievous defection; or otherwise they would not draw down upon themselves the dreadful predicted chastisement of the future storm and sack of Jerusalem, so awfully foretold in Joel and Zechariah; and it is possible,

that the sin of Judah and Tamar may prefigure this defection. But this suggestion is simply one of conjecture, not of explanation; for it would be extreme presumption to venture to foretell with any positiveness the interpretation of a type, by making it to depend upon the accomplishment of events, which have not hitherto occurred. It may however be observed, that at least, for the reasons assigned, there is good cause to apprehend, that this history refers mysteriously to circumstances, which have not hitherto seen the light.

It should be particularly remarked, that in each of the instances, in which we see types of Christians seduced into idolatry derived from the sin of incest committed by patriarchs, those eminent persons so acted under seduction, and without being conscious of the extreme wickedness, into which they fell. Lot went astray when inebriated with the wine, which his daughters had persuaded him to drink; and Tamar was veiled from the eyes of Judah; but if they had not been, to a certain extent, under the dominion of evil passions, they would not been led thus far away by the allurements proffered.

When the spirituality of the religion of Christ is on the wane in the hearts of its professors, they are exposed to be insensibly seduced into offences against its very essence, which were wholly out of their contemplation. We constantly

see those, who profess a description of Christian faith characterised as idolatrous by Protestants, earnestly protesting against such an imputation as calumnious and ill-founded, and eagerly denying the worship, with which they are charged.

The circumstances related respecting the birth of Tamar's twin sons have evidently a typical signification; they do not appear to be connected with any other facts narrated in the history of Israel. Those, who have been used to consider the mysterious passages of the Scriptures, will conclude, that some particular reason existed for the mention of the thread tied round the hand of Zarah, and of its colour.

It may be remarked, that besides the reasons now offered in conjecture for the introduction of the history of Judah and Tamar, another of a different nature is stated in the chapter, in which a particular feature of the genealogy of our Lord, as given by St. Matthew, is treated of.

CHAPTER XXII.

THE CONTINUITY OF THE OLD AND NEW
TESTAMENTS.

It is a remarkable circumstance, testifying the immediate and uninterrupted connexion between the Old Testament and the New, that the last fact prophesied in the former is the first fact recorded in the latter as taking place. The two last verses of the last chapter of the last of the prophets, Malachi, foretell the heavenly mission of Elijah the prophet "before the coming of the great and dreadful day of the Lord;" and the earliest of the facts narrated in the gospels is the annunciation of the birth of John the Baptist, as about shortly to take place, as it did. Our Lord, speaking of John the Baptist, says, "If ye will receive it, this is Elias, which was for to come;" and we have therefore his authority for stating the

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fulfilment of the prediction respecting Elijah by John, the son of Zacharias; and though four hundred years elapsed between the prophecy and its accomplishment, the history of the sacred things of Israel as given in its inspired record, is uninterrupted, and the whole of the Bible is continuous, the two parts of it being thus kept in immediate contact.

CHAPTER XXIII.

ON THE GENEALOGY OF JESUS CHRIST.

A FEATURE presents itself in St. Matthew's statement of the genealogy of our Lord, which claims our peculiar attention. Whilst the names of the fathers in the forty-two generations are given without omission, we find but four of those of the mothers; Tamar, Rachab, Ruth, and she "that had been the wife of Urias," that is, Bath-sheba. In Holy Writ this difference cannot be casual; and it must have a distinct, though possibly not a very obvious meaning; and we have to consider, whether there is anything in the characters of those women, or in the circumstances, in which they stood, which will aid us to explain it. A Jew indeed would not seek an explanation of this omission, but rather, why it is that the names of any

of the mothers were introduced, since those of the female parents are unknown in Hebrew genealogies, in which the fathers alone are enumerated; and in his eyes those few, which are found, are redundant. But whilst inquiring why names in his view unnecessary and superfluous are recited, still he must ask, why these here inserted are selected, in order to be alone brought forward.

But if in a genealogy out of forty-two mothers four alone are mentioned by name, human wisdom would determine, that unquestionably the most beautiful foliage would be selected to deck this heraldic tree, and would confidently expect to find in it the most illustrious females of Israel, honoured by man, accepted by God, and distinguished by his favour, such as the Miriams and the Deborahs of Holy Writ. But heavenly wisdom has determined and regulated this matter very far otherwise indeed. What then were these women? Of Tamar we know, that her twin sons Pharez and Zara, of whom the former was an ancestor of our Lord in the flesh, were the illegitimate fruit of incest wilfully committed by her; of Rachab, that she was by trade an immoral woman, and by blood belonged to one of the seven atrociously wicked Canaanitish nations, whom the Israelites were expressly sent to exterminate on account of their sins; of Ruth, that, although she abandoned the false gods of Moab, and served the God of Israel with a devoted and single heart, and

joined herself to his people, yet she was by birth a Moabitess, a people of an incestuous origin, which, it derived from the wickedest of the daughters of Lot, a nation constantly hostile to Israel and idolatrous, such as she herself must have been in her youth; and of Bath-sheba, that she was an adulteress; we know not her origin; but her husband was an Hittite.

Such then as we thus find them, the next question, which presents itself, is, why are their names alone thus selected, and made prominent in the genealogical descent of him, who in the flesh was the son of David, and of Solomon, the two mightiest of the monarchs of Israel, but whom in his divine nature "the heaven and heaven of heavens cannot contain."

It is an inestimable and healing truth, that our Lord died not only for the sins of Israel, but for the sins of the whole world, for the Gentile as well as for the Jew; and not only for our inherent and hereditary sinfulness, for that natural corruption of which we, the fallen children of Adam, are the heirs, but also for the various and grievous offences, which we all commit against the Majesty of heaven, taking the whole enormous burthen upon himself, and paying the full price of it with his blood. And this genealogy brings before our eyes the Son of man, not only as representing in the flesh Adam, him through whom we inherit our inborn stain, and the house of Israel, which so fre-

quently and fearfully offended against the Lord Jehovah, but also the foul and bloody Canaanitish idolaters, the Moabites of incestuous origin, the family derived from a source also abhorrent and impure, which sprang from the sin of Tamar and Judah, and that which was born of the adulterous mother of Solomon. It was in these capacities, that he could fitly take upon himself the weight of all the sins of all mankind. That he might redeem us to eternal life, he shrank not from the dreadful burthen devolving on him from such an ancestry, and could thus most suitably aggregate to himself, all holy and incapable of sin, the responsibility for all our weaknesses and for all our wickednesses, and appear before the universe, and satisfy the perfect justice of his heavenly Father, as our universal Redeemer. This genealogical picture must then aid essentially in making clear to our eyes, that one so born in the flesh could, under the sentence of an infallible judge, justly and fully pay the price of all human offence whatever, of every sort and origin. We are thus shown the universality of our redemption, the fitness with which the Redeemer represented us all as offenders before an unerring tribunal, in relieving us, by his vicarious condemnation and sufferings, from the intolerable burthen of our sins and of their consequences, the unimpeachable justice of God, and the unspeakable mercies of his Son.

These considerations lead to another conclusion.

There are found stated in the Old Testament matters, which have appeared to superficial observers irrelevant, and in their import and in the representation of them to contain things offensive to delicacy, which have been, they tell us, at least somewhat gratuitously introduced, or loaded with details, which might have been spared; and infidelity has seized on them with exulting delight as grounds of attack on revelation. But due investigation will lead us to discover that those parts of the edifice, which have been by many accounted as redundant and even objectionable, at any rate inexplicable, are solid buttresses and connected with the foundations of the building.

Attempts have already been made in other parts of this volume to explain certain matters occurring in the Scriptures, which have seemed to many mysterious and incomprehensible, and to demonstrate, that they form integral and essential portions of the mighty work, and that they are elements of strength, and not of weakness. The views submitted in this chapter may possibly contribute to place in the same light the transactions referred to in it; and separate explanations have been offered of mysterious significations contained in the histories, against which the greatest exception has been taken. It has now been attempted to show, that the records of various deeds of shame and darkness were necessary for our full understanding, in one of the most important

and interesting parts of the scheme of the redemption of the human race, its perfect justice, its perfect mercy. Without those records of human wickedness, this point of the genealogy of our Lord, and the important instruction it conveys, would be unintelligible to us. But without now calling to our aid typical explanations, it may be affirmed, that what has been now said would alone lead us to comprehend, why the heinous offences of Lot and his daughters, why that of Judah and Tamar, why the evil trade of Rachab, and the adultery of David and Bath-sheba are brought into evidence in Holy Writ, and why the personal adventures of a Moabitess, a stranger woman, are introduced into the canon of the sacred volume of the Hebrews. The Book of Ruth is in itself a very beautiful and instructing episode; but, concise as the Scriptures are, we may well doubt, whether the history of the dutiful Gentile daughter-in-law of Naomi would have formed a part of them, had it not been necessary for us both to know, that this ancestress of David, whatever were her own virtues, descended from the incestuous intercourse between Lot and the first-born of his daughters, and to learn moreover the important typical instruction imparted to us in that very remarkable record.

Under such views as have been here offered, we may perhaps the better understand, why he, who was lowly from his origin and from his birth, and

who only came into the world in the flesh, that he might die for our sins, was destined to be born of the tribe of Judah, and in the line of descent traced by St. Matthew. It is true, that our Lord, as the King of Israel, was predestined to descend from David, who by his reign as one of triumph over all his enemies, Israelites and Gentiles, is a type of Christ (Ezekiel xxxvii. 24, 25; Hosea iii. 5.), and from Solomon, whose rule of uninterrupted peace and glory also typifies that of the Messiah; but three of the hereditary stains here discussed attach to David, and all the four to Solomon.

It is moreover to be particularly observed, that all these hereditary stains, including the intermixture with Gentile, that is, Moabitish and Canaanitish blood, attach also to the descent of the expected Messiah of the Israelites, who, they believe, will be born of the stock of David and of Solomon.

To the Christian, this origin of the Redeemer in the flesh will serve but to strengthen his faith. It shows him Jesus Christ, whilst sinless and incapable of sin, justly and fitly the representative of, and the vicarious sufferer for, the transgressions of the whole of the human race, and as thus loaded with the burthen of its hereditary and committed offences. But to the Jew, who looks forward to his Messiah as transcendent in all human glory, as well as power, the perfect representative of the nation of Israel, the only holy people

upon earth, in its utmost purity, what difficulties must not arise from this genealogy, and in what embarrassments will it not involve him, should he have enough of learning to comprehend them, and enough of candour to appreciate them? How will he account for the descent of his Messiah from a Moabitess, and from a Canaanitish woman, who was moreover an harlot, from incestuous illegitimate stocks, and from an adulteress?

CHAPTER XXIV.

THE STAR IN THE EAST.

BISHOP HORSLEY, in his posthumous treatise on the prophecies respecting the Messiah existing amongst the heathen, offers a conjecture, that they may have been contained in the answers given by Balaam to Balak in their way from Shittim to Gilgal, which, although they are now wholly lost, were so well known to the Israelites, that God calls upon them to remember that conversation (Micah vi. 5). Balaam's prediction of the Star, which was to come out of Jacob, and of the sceptre, which was to rise out of Israel, was contained in his last prophecy; and it is natural to imagine, that Balak may afterwards have elicited from him farther enunciations of futurity respecting those significant figures. The consideration of what is called the adoration of the magi, as

narrated in the second chapter of St. Matthew, tends much to strengthen this conjecture. It is clear from it, that those learned men, living in a country to the eastward of Judæa, knew beforehand, that the appearance at a certain time of a new star, whose magnitude and position in the sky probably were prophetically described, would denote the birth of the King of the Jews, a king who should be heavenly in his nature and origin; for they declared, that they came to worship him, having seen his star in the east; and accordingly, when they found him, they fell down and worshipped him; and their worship was not rejected. Indeed their expression, that the star was his, sufficiently indicates in itself, how great a personage they knew him to be.

The fore-knowledge, which, it thus appears, was granted to them, must have been most certain, and precise, and unquestionably founded upon some specific prophecy vouchsafed to the Gentiles for their instruction; as it is evident, that the star did not guide them on their way to Jerusalem. Had it led them on their road, they would have had no inquiries to make respecting the object of their search. They told Herod of the star, which they had seen in the east; had the star been then visible, they would of course have spoken of it as such, and would have pointed it out. But as the trouble of Herod and of all Jerusalem was occasioned by the report of these eastern sages of

what they had seen in their own country, it is evident, that neither this Jewish king, nor the inhabitants of his capital, had beheld this star, whose significant appearance they well understood. We find him moreover privily and diligently inquiring of those travellers, at what time the star appeared. They quitted Jerusalem on their way to Bethlehem, whither they were sent by Herod; and after their departure from him, it is said, "And lo! the star, which they saw in the east, went before them." It is also manifest from this manner of speaking of the star, as that, which had presented itself to their eyes in the east, that it had not been seen by them since, until that moment of its re-appearance. And indeed the exceeding great joy, with which they rejoiced on seeing it at that time, could not have arisen, had it been in their view, and served them as a guide on their road from their native country.

It is worthy of observation, that as the prince of peace, whose birth took place when no sound of war was heard on the whole surface of the earth, was to be an universal pacificator and redeemer, separate revelations of his nativity were respectively vouchsafed to the Jews and to the Gentiles; but to the men of Judah the chosen witnesses of the people of God, his brethren in the flesh, an immediate one was vouchsafed. The angel of the Lord, whose glory shone round about the shepherds near Bethlehem, announced to them, that he brought

them "good tidings of great joy, which should be to all people, for that unto them was born, that day, in the city of David a Saviour which was Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men;" the homage too of these Judaish swains was the first offered to the new-born son of the Virgin Mary. But in this, as in all other scriptural matters, the inferiority of the Gentile to the Jew is decidedly marked. Although an heavenly sign was vouchsafed to the eastern sages of the birth of the King of the Jews, it was still necessary for them to seek information of those Jews, where that king was to be found.

But although the shepherds, to whom this vision of angels had appeared, "made known abroad the saying, which was told them concerning this child," to the wonder of all, who heard their tidings, yet it is unquestionable, from what passed at Jerusalem on the arrival there of the eastern sages, that those tidings never reached that city or the ears of Herod. We can indeed easily understand, why it was not permitted, that he should receive them during the early infancy of the child, as he would undoubtedly have sought its life, when neither it, nor its mother, could have sustained the journey into Egypt, unless through such preternatural support, as it may not have been in

the purposes of the Almighty then to grant to them. The child must have been some weeks, probably months old, when its parents fled with it out of Judæa, as it was born before the wise men set out on their road; but at any rate an earlier attempt on the life of the extraordinary infant must have caused an earlier flight into Egypt than the predestined journey, and thus have frustrated the recognition and adoration of the heavenly King by the magi, who appear to have been in this case the representatives of the Gentiles.

CHAPTER XXV.

THE TEMPTATION OF JESUS CHRIST.

THE commencement of our Lord's heavenly mission upon earth was marked by circumstances peculiarly striking, which have been very variously expounded; but the narrative of them is too distinct and simple to have given rise to any misapprehension through want of clearness.

St. Matthew's statement of the events of our Lord's life, which immediately followed his baptism and recognition as the beloved Son of God by the voice from heaven, is the fullest. It says, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil; and when he had fasted forty days and forty nights, he was afterward an hungred." This seclusion of our Lord in a desert place during a fast of forty days at that particular time is a dispensation, for

which we should be prepared by facts recorded in the Old Testament Scriptures. Various and very remarkable analogies present themselves in the circumstances, under which Israel received the code of Sinai, and entered the land of Canaan, and those which attended the declaration of the law of grace, and the entrance of the Israel of God into the spiritual Canaan; and some of them are pointed out in the chapter, in which the restoration of Israel is treated of. The consideration of them leads us to the expectation, that in the conduct prescribed by the Almighty to Moses, when about to begin his duties as an inspired legislator, we shall find a clear indication of that, which would be followed by that divine lawgiver, of whom the son of Amram was only a type, at the commencement of his heavenly mission. If it was required of Moses, that he should prepare himself for that most holy function, the reception and the communication of a code of laws vouchsafed by the Almighty to the Israelites, by a separation from the converse of men, from intermixture with worldly affairs and interests, by a renunciation of food, and by a seclusion with God for forty days and forty nights, we can not only perfectly comprehend, but should even expect, that the Messiah, the proclaimer of a more perfect law to Israel, would also be destined to perform a like observance. And as God called Moses up to him in the mount, so was it the Spirit, which led our

Lord up into the wilderness. And this preparation for the execution of such an heavenly commission appears to be so indispensable, that when Moses, in his indignation against the idolatry of the Israelites, broke the two tables of testimony, he again passed forty days and forty nights with God on Mount Sinai, neither eating nor drinking, before he received the new tables, and carried them down a second time, although the laws inscribed on them were precisely the same as those written on the first. It was thus too that Elijah, when about to receive a declaration of the will of God on matters concerning Israel, went fasting forty days and forty nights to "Horeb, the mount of God," where the word of the Lord came to him. The number of forty, as a measure of time passed in solitude and hunger previous to the execution of a commission from God, appears also to apply to the number of years passed by Israel in the desert, where God "suffered it to hunger" (Deuteronomy viii. 3.), preparatorily to its performing the task assigned to it by the Almighty of driving out the seven sinful Canaanitish nations. Moses himself, when he fled out of Egypt, passed forty years in the desert of Midian as preparatorily to executing the commission of the Almighty, which was entrusted to him, to lead Israel out of its captivity. And our Lord remained in a sort of solitude on earth for forty days, during the period which elapsed between his resurrection and his ascension.

We are told, that after the conclusion of our Lord's fast, the tempter, or the devil, came to him; and what the nature of the temptation, as it is called in English, was, will be best ascertained by the consideration of what took place in the momentous occurrence which ensued. But it should be premised, that the original word in the Greek, rendered "to tempt," means rather "to try," "to put to the proof," than "to endeavour to seduce to evil."

The devil began by thus addressing our Lord; "If thou be the Son of God, command that these stones be made bread." Our Lord's reply was; "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The motive for the question stated by Satan is at once intelligible. His designed object was evidently to ascertain, whether Jesus Christ was, or was not the Son of God; he proposed a test in order to discover it. The devil must necessarily have had distinctly in his view those various lights on the birth of a mighty deliverer of mankind from his power, as about to take place at that precise time, which had been vouchsafed to the ancient world, as is ably shown in a posthumous work of Bishop Horsley respecting such prophecies relative to the Messiah, as existed amongst the Gentiles. He must have been stimulated by the most powerful motives to endeavour to identify his heavenly

enemy and future conqueror. The tempter of the whole race of man must assuredly have essayed his delusive and destructive arts on the son of Mary, and could not but have been struck with astonishment at their utter, alas! their first defeat. His suspicions must have been strongly excited; it imported him incalculably to discover, who this invulnerable and extraordinary personage was; and baffled during thirty years of secret hostility, he was at length compelled to make an open attack upon him. His first question clearly shews, that his approach to our Lord had the discovery of his divinity as its main object. He strives, in terms and facts, to ascertain by a certain test proposed, if Christ was the Son of God, desiring him to do a certain thing, but to do it only and solely in the case of his being the Son of God. And our Lord clearly thus understands it, for the distinct purport of his answer is, that "He is himself God." If it means not this, if the words proceeding from his mouth do not proceed from the mouth of God, it is not an answer to the question; if it means it, it is a direct and conclusive one. Its sense is this: "It is not necessary, that I should convert stones into bread to give food to man, because I being God, every one of my words feeds him." From the mouth of God this answer is decisive; from the mouth of any created being it is irrelevant and inconclusive, that is, such it is, if given by any one, whose words are not the sustenance of the

human race, as the words of God are, and his alone. A sufficient reason is given, why God should not convert stones into bread, the food of man; but no reason is given why any other being should decline the proposed experiment. From the mouth of God it gave a conclusive answer, why the miracle should not be performed, and precluded reply. But in truth, the supposition upon which the devil proposes the thing required, is solely, that our Lord was the Son of God; if he were any one else, the proposal was not even addressed to him. The devil evidently felt the full force of this reply, and admitted it. He made no answer, but pursued another line of trial.

Setting our Lord on the pinnacle of the temple, Satan addressed him thus: "If thou be the Son of God cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." The devil thus again propounds a question respecting our Lord's divinity, and proposes another test of it. Our Lord replies, "It is written again, Thou shalt not tempt the Lord thy God." That our Lord so understood the challenge of the tempter is plain, as his reply is a fresh assertion of his divinity. The devil had proposed, as a proof of his sonship, that he, if the Son of God, should do a certain thing, since, if such he was, there would be no danger in the act, although it was one, which

no man could survive; our Lord replied, that it is forbidden to subject to trial the Lord his God. Our Lord thus asserting his divinity, the answer is conclusive; but if it did not assert it, it would be nowise so. It evidently has the following sense: "I am the Lord thy God, therefore it is forbidden to thee to tempt me;" but it gives no reason, why Satan should not tempt any other being, or why, if he, who gave this reply, was not God, he should not be put to the test suggested. But the devil made no rejoinder, and by his silence acknowledged the complete force of the citation, as satisfying wholly his question.

With respect to the answer given by our Lord to the proposal made to him by Satan, that he should cast himself down from a pinnacle of the temple, a different interpretation of it from that which is here offered, may have been received. It has been supposed by some to mean, that our Lord signified, that he could not comply with this proposal, inasmuch as it was forbidden to him to tempt the Lord his God. The proposal was not made generally, but particularly, and evidently too in order to ascertain, whether our Lord was the Son of God, or not: he is only asked to cast himself down in the case of his being the Son of God. Now, if his reply means, that he, our Lord, was forbidden to tempt God, as it is forbidden to every one to tempt God, his answer would have been only a general one,

and not pertinent, and was such indeed as should have proceeded from every mouth, had there been no question of sonship. The proposal being made to our Lord to do a certain thing, "if he was the Son of God," and he being subjected in all wise purposes to this temptation or trial, his truth and holiness required, that he should give a direct reply: the answer, as here viewed, is a direct reply, asserting that fact, which the devil was endeavouring to get at indirectly; the answer, according to the interpretation now commented on, would not be a direct reply, as it would have left untouched the ground and supposition, on which the proposal was made. As this second answer is thus explained, it harmonises completely with the two others, which under the other interpretation it does not do. But as the object of each of the three questions propounded by the fiend was evidently to ascertain the divinity of Jesus, who was subjected to this trial, our Lord assuredly would not have asserted it in the first and last reply, and have left it unasserted in the second.

In the third instance, the devil, shewing to our Lord all the kingdoms of the world and their glory, said to him, "All these things will I give thee, if thou wilt fall down and worship me." It is clear, that our Lord again understood, that Satan was seeking to ascertain the fact of his divinity, by offering this stupendous bribe under the conviction, that heavenly virtue alone could withstand.

since his reply was, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." It is manifest, that our Lord here not only asserted his divinity, but gave Satan a most convincing proof of it in his own person, by compelling him to recognise it. He commands Satan to quit him, but tells him at the same time, that he is to worship God, and to serve him *only*—to serve, to obey no one else. It is as if the Lord had said to him, "I order thee to go hence; but remember, that it is God alone, whom thou art to worship, and to whom thou art to do service and obedience." Our Lord thus made Satan, as to his own convictions, the judge of the question; if the respondent was God, he, Satan, must depart; if he was not God, compliance to the order was to be refused. But the mighty command was irresistible; and the departure of the prince of the powers of darkness was his full recognition of the asserted godship of him, his Lord and Master, who for purposes of heavenly wisdom and mercy had been subjected to this extraordinary test.

An unfortunate ingenuity has at times involved in obscurity and uncertainty this awful matter, by acting against that true and just rule of interpretation, that we must always seek in the first instance a plain and literal sense of that which is related, unless there be an evident necessity and compulsion to look for a figurative one alone.

But if this surprising transaction be understood according to the obvious sense of the passages, there is not only no difficulty in it, but it develops clearly and authoritatively the perfect wisdom and dignity of the counsels of the Almighty in this part of his all-glorious dispensation of the redemption of mankind. His majesty and his mercy required, that the knowledge of the godhead of his Son should not be possessed by the great enemy, until he should acquire it by those counsels being carried into effect to his loss and woe. Neither does it appear, that it could be fitly imparted to him gratuitously, or otherwise than at his own seeking; nor can we imagine any mode of declaration of it unto him so worthy of the heavenly dignity, as that the Son of God should himself make the arch fiend to know, that to him, who in the eyes of man was the humble progeny of the carpenter, and whose cradle had been a manger, existence from everlasting was essential; and that he should thus be the first to announce to his great enemy that divine existence, assert his perfect supremacy over him, and compel him to recognise them, and to obey his behests.

It is well worthy of remark, how powerfully the interest rises in the progress of this surprising interview, through the gradual development of the divinity and heavenly majesty of the Prince of Life. In his first reply his godhead is asserted by an inference, one however clear and direct; in the

second it is openly declared; in the third he announces himself as possessed of that supreme power which attaches essentially to the Godhead over the arch fiend, as over the whole of nature, and proves, at his expence and by his obedience, that possession.

It was when all this was accomplished, but not till then, that the ministering angels of God proclaimed the divinity of his Son by their dutiful service. Their Lord and Master had put his enemy to flight without their aid; and there was nothing to diminish the glory of a triumph, which he had obtained single-handed in the humble guise of humanity.

But glorious and decisive as was this manifestation of the godhead of the Messiah, it was, at the time at which it took place, of necessity unknown to man; and thus we find our Lord compelling to silence devils, who, soon after the astonishing scene in the wilderness, "knew that he was Christ," and said to him, "Thou art Christ the Son of God" (Luke iv. 41). Had it been then proclaimed to man, there would have been no room for any exercise of his faith, no choice, whether he would recognise in the lowly native of Bethlehem the Holy One of Israel. There could have been no possibility of doubting of the divine nature and authority as residing in Him, in whom, it had been known, that Satan had been compelled to acknowledge them. Thus this wonderful transaction passed in a sequestered and

uninhabited spot. But Jesus returned from it in order to begin his triumphant career of mercy to the fallen children of Adam in the power of that Spirit (Luke iv. 14), which had led him into the wilderness. It may also be observed, that when the heavens were opened on the baptism of Jesus, it was "unto him" that they were opened, and therefore, it is to be presumed, not to the eye of man; and when it is added, that "*he* saw the Spirit of God descending like a dove, and lighting upon him," it is not said, that others saw it; and it may be concluded, that they did not (Matt. iii. 16). And with respect to the voice from heaven which said, "This is my beloved Son, in whom I am well pleased" (Matt. iii. 17), it should be remarked, that when St. Peter says he heard such a voice from heaven (2 Peter i. 17) uttering those words, he refers to it as heard by himself and certain others of the apostles, when they were alone with our Lord in the holy mount, which was the scene of his transfiguration; and the silence respecting this voice, as uttered the first time, leads us to suppose, that it was not then heard by any but the Son, respecting whom the heavenly declaration was made. Indeed, when it took place the second time, it was proclaimed in a sequestered holy spot to our Lord and to three alone, the most favoured of his apostles (Matt. xvii. 1).

It is to be observed, that the questions, which the devil was permitted to address to our Lord,

were in the mysterious number, three ; and that our Lord's answers are all taken from the writings of Moses, who was a type of Jesus Christ, as law-giver of Israel, and to whom God spoke face to face.

It may be remarked lastly, that this very conviction of our Lord's divinity, which even the devil was compelled to receive, and to act upon in submission to him as possessing it, is one, which is often utterly rejected by men professing Christianity.

CHAPTER XXVI.

THE MIRACLE PERFORMED AT CANA.

THE miracle of the conversion of water into wine, performed by Jesus Christ at Cana in Galilee, is not recorded in the three earlier Gospels; but it is related in that of St. John, amongst other matters not handed down to us in them. He speaks of this beginning of miracles as done in Cana of Galilee, and gives us no small idea of the importance of it by saying, that Jesus thus “manifested forth his glory; and his disciples believed on him.” He draws attention to this miracle in a subsequent chapter (iv. 46,) by speaking of Cana of Galilee as the place “where Jesus made the water wine;” and at the end of that chapter he mentions another miracle as the second performed by Jesus, when he was come out of Judea into Galilee, thus carrying our thoughts back to the first. Our attention too is the more particularly drawn

to the wedding feast, at which this miracle was performed, as we learn not only, that Mary his mother, but that his disciples were also called to it. But yet this miracle, although a conspicuous demonstration of supernatural power, appears at first sight to be less important in its character and object than other exertions of that divine might and authority, to which all the laws of nature were subject. It supplied no essential want; it removed no infirmity; it healed no sickness; it relieved no sufferer under demoniacal possession; it did not restore the dead to life. We may therefore safely, and indeed must conclude, that it has some mysterious import highly deserving of investigation, because we are well assured, that every deed of the Almighty has its all-sufficient purpose, and that this miracle, thus brought prominently into view, must have had its adequate end. Let us then proceed to seek light on its less ostensible character and objects by examining its circumstances and details.

The mother of our Lord observed to him at this marriage feast at Cana, that there was no wine. His answer, "Woman, what have I to do with thee? mine hour is not yet come," appears to denote in the first place, that the matter, as far as it regarded him, was not one that he viewed, as she did, or one in which there was a call of obligation on him to act upon her words, or perhaps rather, that it was a business, which he would have to deal

with according to his peculiar spiritual duties, which were beyond, and not embraced in those, by which he held to her. At the same time he appears to advert to his future hour of agony, in which he should give her the last proof of his affection in this life, by consigning her to the charge of his beloved disciple, the writer of this narrative. Thus, while he gave evidence of his attachment to his earthly mother, he may have testified, by the reference he thus made, how solemn were the thoughts, which occupied his mind, when he was about to perform this miracle. We are to remember, that the occasion, on which it was wrought, was a marriage feast, and how constantly the tie of wedlock is used in Scripture as a type of that endearing and indissoluble bond, by which Christ unites the Church, the great body of the faithful, to himself; and by none of the sacred writers is this figure explained to us more forcibly and explicitly than by St. Paul (Ephes. v. 22—32). Our Lord, after signifying, it should seem, under what view he could not act in this matter, that of merely supplying wine to the guests in order to administer to their conviviality, directed six water-pots of stone, after the manner of the purifying of the Jews, to be filled with water; and he then converted the water into wine.

The scene of this miracle, a feast held in honour of a rite which is an emblem of the union existing between Christ and the Church, was therefore one,

in which our Lord could with peculiar fitness shadow out the process of our aggregation to that Church, and the essential bond of that union, his blood, which he was to shed for us, and of which the wine given to the assembled guests was the representative; and this appears to have been the object of this miracle. On a later occasion, adverting to the sacramental wine, as well as to the sacramental bread, the type of his body given for us, our Lord thus forcibly expresses himself with respect to the faith in him, by which we are to live; "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He, that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John vi. 53—56).

Again, on the eve of the day of his death, our Saviour gave the cup to his disciples, saying, "Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew xxvi. 27, 28).

Wine, which our Lord calls his blood, is therefore an entirely appropriate emblem of the all efficacious blood of our Redeemer; it is the one which he himself has thus given to us of it. His blood therefore it must be, which is represented

by the wine thus created from another liquid in this figurative miracle. The governor of the feast, when he had tasted the wine thus made by conversion from water, and which had been carried to him by our Lord's directions, observed to him, that he had reversed the order usually followed on such occasions, and had given the good wine last instead of first. This observation facilitates the development of this type of the wine as representing the blood of our Lord poured out for us. The inferior wine, which had been first furnished to the guests, appears to signify the blood of victims offered under the Mosaic law for the expiation of offences, and which was bad, in so far that, although an oblation of atonement, it neither did nor could afford a perfect satisfaction to God for the sins of man, and was therefore a sacrifice perpetually renewed; whereas the good wine shadowed out the blood of Christ, which took the place of, and superseded the Israelitish sacrifices, and accomplished fully and finally the object of the vicarious shedding of blood, acting as a complete and entire propitiation of the wrath of the Almighty against the children of Adam. Our first outward and visible approach to, and union with Christ, is in baptism. And how indispensable this ordinance is to the Christian Neophyte, may be learnt from the following words of our Lord; "He that believeth, and is baptized, shall be saved." The baptismal water appears un-

doubtedly to be typified by that employed on this occasion, and which, as it is pointed out to us, was poured into water-pots of stone, "after the manner of the purifying of the Jews." Thus, after that we have become, as it were, susceptible of salvation through baptism, which is administered in water, the blood of Christ, to use the language of our Liturgy, preserves our souls unto everlasting life. We are first washed in water, and then through that water, that is, because we have undergone this ablution, we are purified, and made regenerate by the blood of our Redeemer. It is by water and blood, that we live; first, by the baptismal water, the element of our entrance into the Church of Christ; and secondly by his blood, that of the Lamb slain from the foundation of the world, through which his righteousness is imputed to us, and through which we become members of that great body of the faithful.

It is thus, that the completion of the joyful and mystical union of the Church with its great head, so effected, appears to have been figuratively shadowed out at this marriage feast.

It is to be remarked, that as our Lord did not pour out his blood upon the cross, until the world was lost in darkness and sin, until there was the utmost need of a Redeemer, so at the marriage feast in Cana, he did not thus convert the water, until it was represented to him, that there was no wine; and as he, immaculate and incapable

sin, took upon himself, of his own free will,
burthen of our offences, so did he at this fes-
tival, although only a bidden guest, of his free
will contribute the means of its joyful celebra-
tion.

CHAPTER XXVII.

THE MIRACULOUS DRAUGHT OF FISHES.

THERE is amongst the miracles performed by our Lord, one which should peculiarly arrest our attention on account of the indications, which it affords, that it contains an hidden sense. It occurred twice; and notwithstanding that it embraces many circumstances, the same great leading features are found in it on each occasion, although in the details there are variations. But it is especially to be remarked, not only that this miracle was performed twice, but that the repetition of it, which took place after our Lord's resurrection, was the only miracle external, or in other words, not personal, to himself, performed by him during the forty days, that he sojourned upon earth after rising from the grave. All the others were personal to himself, as his resurrection, his ascension, his appearances to his disciples, and his vanishing

from their sight. Its repetition cannot be explained upon the ground of its enforcing, by such reiteration, any moral or religious lesson. It needed not to be repeated as an extraordinary dispensation intended to supply urgent and extreme wants, for it can scarcely be called a miracle of beneficence, although it provided for the sustenance, and contributed towards the livelihood of others. And as infinite power can vary its preternatural operations without limits, we must, in order to explain this repetition, look upon it as intended to draw our especial attention to it, and to lead us to seek some latent instruction conveyed by the miracle not only as repeated, but in its several features as performed at each separate time.

The first performance of this miracle was at an early period of our Lord's mission. We learn from St. Luke, that soon after he began to preach the gospel, he entered a fishing-boat belonging to Simon on the lake of Gennesaret, and directed him to "launch out into the deep, and let down his nets for a draught." He replied, "Master, we have toiled all night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake." James and John, partners to Simon, and all three future apostles, were present. After this our Lord told Simon, that from henceforth he should catch men. And we further learn, that "when they had

brought their ships to land, they forsook all, and followed him."

Again we find in St. John's gospel, that after our Lord's resurrection Simon Peter, with John and James, who were all three present at the first miracle, and other disciples, toiled fruitlessly through a night in fishing in the same lake; that when the morning was come, Jesus, then unknown to them, stood on the shore, and learning from them, that they had no meat, directed them to cast the net on the right side of the boat, where they would find it; that they did so, and were not able to draw it for the multitude of fishes. They recognised our Lord, and going ashore, found a fire of coals there, fish laid thereon and bread. Jesus directed them to bring of the fish they had caught, which they did; and he gave them bread and fish likewise.

Our Lord's expression to Peter after the first miraculous draught, that henceforth he should catch men, would of itself indicate, that fishing is here taken as the type of apostolical labour, of bringing the unconverted to the knowledge of the gospel by toil and exertions, which must be incessantly employed for the attainment of success.

An instruction is here conveyed, which tends greatly to prevent discouragement on long-continued failure in missionary labours, and consequent hasty abandonment of them. The fishermen had, in both cases, laboured through the night in

vain, as a missionary has often to toil through a season of long moral darkness and of innumerable difficulties and disheartening circumstances; and we learn, that in the first instance of this miracle they had actually discontinued their work as fruitless; but on each occasion, when in the day, the season of light, the Lord appeared to them, at his command they again let down their nets into the water; and their faith, proved by their obedience to the call to resume their labours, was crowned with a success beyond their utmost hopes. And thus it has been often seen in works of the propagation of the gospel, that when its faithful ministers had long strained every nerve in vain efforts to extend the knowledge of it, undeterred by fatigues, climate, privations, and danger, amidst barbarous and unbelieving nations, the day-spring from on high has at length visited them. And as our Lord appeared and rewarded the labours of the persevering fishermen, so he has often blessed the missionary's spiritual toils with an abundant recompense, at a time when the attainment of it, according to all human calculation, seemed utterly hopeless. The instruction given here should act as a powerful excitement to those embarked in labours of conversion to the gospel, to wait God's good time, in no case to despair of his aid, and to be assured, that he will support his own cause in such time and manner, as shall be most seasonable, and always to remember, that when we serve him in lively faith,

and with unwearied and unabating diligence, we are on our part holding that conduct, without which we dare not hope for that blessing on our labours, without which all human industry and contrivance are unavailing.

It may be conjectured, that water was chosen by our Lord as the element, in which these miracles were to be performed, as it is by it, that we are ostensibly and externally aggregated through baptism to his church.

When we consider, that whilst the proclamation of redemption, through the blood of the crucified Redeemer, was to continue to be to so great extent, and so long inoperative, so many of the nations of the earth remaining strangers to his religion, we can well understand, that this miracle, thus encouraging to an unremitting exertion in apostolical labours, should have been twice repeated to those chosen followers of our Lord, and the second time under peculiar circumstances. But there is reason to think, that this reiterated miracle was not only intended as an excitement to persevering and undaunted efforts in the propagation of the gospel, but that it has also a farther typical sense.

There are two circumstances, in which the miracle, as repeated, differs from the first performance of it, which require particular attention. In the second instance, when they came to land, they saw a fire of coals and fish laid thereon and bread :

but in the first instance no such circumstance is mentioned. Again, when the miracle was first performed, after the great multitude of fishes was inclosed, the net brake; but so many were saved that the two boats nearly sank under the burthen. In the second performance of it "Simon Peter went up and drew the net to land full of great fishes, one hundred and fifty and three; and for all there were so many, yet was not the net broken." These discrepancies lead necessarily to the conjecture, that two different series of facts are shadowed out, materially alike, but differing in certain details. The first miracle appears to typify some very great conversion to the Gospel effected after long discouraging and fruitless labor, in which multitudes shall have been brought to the knowledge of it, and shall have faithfully practised its precepts, whilst numbers, who had listened to the preaching of it, either became false to its doctrines, and violated its obligations, or never really felt its healing power, or embraced it in their hearts; the former are denoted by the fishes caught and saved in the boats, the latter by those, which must have escaped, when the net brake.

In the second miracle, however great was the number of fish caught, here specified as one hundred and fifty-three, the net retained them; and this draught appears to denote some other most extensive conversion to the Gospel, preceded, like the first, by long unavailing toils carried on amidst

surrounding darkness, but probably destined to take place at a considerable interval of time after the former, since the first miracle was performed at the beginning of our Lord's mission upon earth, and the second after his death and resurrection.

In looking to the history of the triumphs of the Gospel either as already accomplished, or, according to prophecy, as future, two of paramount importance appear. The first was that great conversion the immediate fruit of our Lord's mission and of the labours of his apostles, through which Christianity became the religion of the Roman empire after ages of discouragement and persecution, and through which the Gentile branch of the Christian church arose. We are to expect its second great triumph to take place after the national conversion of Israel, that decisive victory of the Gospel, which will be the signal for the aggregation to the flock of Christ of the unconverted nations of the earth, who will be brought to his fold by the labours of the Israelites. The first miracle appears to portray the former, the latter the second of these accessions to the Gospel. On the first great conversion of the Gentiles, we know but too well, what early and what numerous and dangerous heresies sprang up, extending themselves with the extension of the Gospel itself; and how many nominally professing the religion of Jesus Christ were strangers to its influences, and to the real import and power of its doctrines, until

at length the corruption of morals, and the deadness of faith became such, as to produce those effects so fatal to his church, of which its history and that of the world contain the painful and humiliating records. But we know from the sure word of prophecy, especially as conveyed in the magnificent and glowing predictions of Isaiah, that when Israel replaced the in land of Canaan shall finally turn in heart and spirit, in repentance and humiliation to its Messiah, and acknowledge and proclaim his reign, and, weary of contending against its Redeemer, shall submit itself implicitly to his paternal sway, no long resistance will be made to the power of the Gospel as preached by the ancient people of God; and the most refractory spirits will willingly submit themselves to its beneficent coercion. When "the law shall go forth of Zion, and the word of the Lord from Jerusalem," then will it be, that "nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah iv. 2, 3.). "In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him, that is a Jew, saying, We will go with you; for we have heard, that God is with you" (Zechariah viii. 23.).

It is to be observed, that in each of the miraculous draughts of fishes the fishermen were Jews; and as Jews were the missionaries of the Gospel,

the apostolical labourers, in the first great spread of it, so are they to be the chosen and successful instruments of the second. When the second miraculous draught of fishes took place, the disciples, on reaching the land, "saw a fire of coals there and fish laid thereon, and bread." As the fish are presumed to have here a figurative meaning, such by evident analogy must also be attributed to the bread, which is uniformly a type of the word of God. And the portion of it thus represented appears to signify that measure of it, which shall then exist on earth, that is, shall have been retained in the minds, and shall have maintained its influence over the actions of those believers in the truth that is in Jesus, who shall be still found asserting it, when that wonderful dispensation shall come into operation. The fish thus found will naturally be supposed to denote the actual members of the church of Christ, existing at the time of the second great conversion being operated, to whom those embraced in it would be aggregated. These will be the Christians, who shall have survived the fearful trials and sufferings of the latter times, bearing in their hearts a lively faith in their Redeemer. It was immediately after that the disciples saw the fish on the fire and bread, that Jesus said unto them, "Bring of the fish, which ye have now caught." But the Gentile branch of Christ's church, since it was the first formed,

could on its reception of the Gospel find no body of men living under its law, with which it could unite itself.

If, as is conjectured, this second miracle is a type, of which the anti-type has not yet taken place, it would be with little of hope of success, that we might now endeavour to discover the signification of the number of the fishes taken, being one hundred and fifty-three, any farther than that we may suppose, that some multiple of it by ten will be the number of the tribes of the earth, or of the persons brought to the faith in Christ by the labours of the preachers of the Gospel in its final proclamation. Upon this subject it has been observed, that the number of strangers in Israel in the reign of Solomon, which is typical of the pacific reign of Christ, was one hundred and fifty-three thousand six hundred. If the one hundred and fifty-three great fishes taken have a reference to that number of strangers, we have a farther reason for supposing, that this second miracle typifies the great and final conversion of the Gentile nations, who are to be aggregated to the church of Christ through the instrumentality of the Jews.

The inability of the disciples to draw the net "for the multitude of fishes," which is described on the repetition of the miracle, conveys a very strong impression to the mind of the astonishing extent of success which will be vouchsafed to the

labours of those, to whom the last great propagation of the Gospel will be entrusted.

The explanation thus attempted of a concealed import supposed to attach to the two draughts of fishes may perhaps enable us to discover an hidden meaning in another of our Lord's miracles, which certainly wears a mysterious complexion. When tribute money was claimed, he directed Peter to go to the sea and cast an hook, and to take up the fish that first came up, and told him, that on opening his mouth he would find a piece of money, to take it, and to give it to those who collected this tax, for his master and for himself. This is perhaps the only occasion, in which we are told, in what manner worldly substance came into the possession of him, who was the Lord of all, yet, while the foxes had holes, and the birds of the air had nests, had not, during his pilgrimage of woe, and of suffering upon earth, where to lay his head. And when we have this in mind, and also the striking and miraculous manner, in which our Lord became possessed of the money, which was requisite to satisfy the demand of tribute for himself and the distinguished apostle, it will be difficult not to understand, that some hidden meaning attaches itself to this narration. We are always to remember, that there neither is, nor can be any thing superfluous in the scriptures. If it had been merely necessary, that we should know, that

our Lord and Peter paid the tribute claimed, that fact would assuredly have been stated, without any thing having been said respecting the manner, in which the money necessary for that purpose was obtained.

In seeking the interpretation of this mysterious scene we must bear in our recollection, that according to that consistency, which marks the instruction conveyed in Holy Writ, the same things and actions when typically considered have uniformly the same concealed sense. We may safely assume therefore, that if in any one passage of the New Testament the action of catching fish, under the immediate and personal direction of our Lord, signifies to bring souls to the faith in Christ, that action will have uniformly the same sense, wherever the mention of it occurs. If the attempt made in this chapter has been successful in the exposition offered of the first miraculous draught of fishes, and also of the second, then we must conclude, that in this miracle, by which the tribute money was obtained, we are to assign a like interpretation to the process here described; and of this we can the less doubt, because, whilst it is our Lord, who again gives the command to fish, he who receives, and obeys it, was the most conspicuous of the fishermen in the two miraculous draughts. It may then be submitted, that one peculiar sense of this particular miracle may be, that

it conveys an assurance of an especial blessedness, which shall arise to him, who shall be the bearer of the light of the gospel of life and immortality to those, who sit in darkness and the shadow of death, and shall arise from the very act of so doing.

But there is probably a still farther meaning of this miracle intended to be understood, which embraces all the features of this peculiar transaction. The coin, by means of which our Lord and the great apostle of the circumcision were enabled to pay the tribute due to an earthly superior,—for Jesus Christ claimed no temporal sovereignty,—was miraculously obtained by fishing in the manner described; and his proceeding in this matter may denote, that the acceptable tribute, which he, “who took upon himself the form of a servant,” and his chosen followers, would have to pay to the Father, who had deigned to employ their services in the extension of the knowledge of the word of truth, would be furnished by the conversion to the law of spiritual liberty the children of Adam, who had lived in enmity with Him.

The great price of our redemption was paid by the blood of Christ; but that man should be saved, that he should be renewed in his heart and mind, and lead a new, a holy, and a charitable life, it was necessary, that he should learn the conditions of that redemption, and should accept them, and act in conformity to them. And it is this ac-

ceptance of the gospel by those, who embrace it in sincerity and truth, which appears to be the grateful tribute most justly due to the heavenly Father, and King of kings, and which is the fruit of the communication of the tidings made known by the Son, and by the faithful few, whom he vouchsafed to associate immediately to his labours. It is through the salvation of the souls, rescued from destructive ignorance of God, and of his will by the power of the gospel, and brought to the faith in Christ, that the tribute required by the Almighty of his servants, the preachers of his word, is paid.

CHAPTER XXVIII.

THE RECORD OF ST. PETER'S WEAKNESSES.

THERE is no one, amongst those whom our Lord associated to his labours, of whom so many acts, either of rashness, or weakness, or misapprehension, are recorded, as St. Peter, the great apostle of the circumcision; and yet during our Saviour's mission upon earth, both before his crucifixion, and in the period between his resurrection and his ascension, he vouchsafed pre-eminent marks of his favour towards, and trust in, that distinguished disciple. We must therefore be entirely assured, that the conspicuous share of the confidence of his Master, which he enjoyed, and which was granted through perfect knowledge and perfect wisdom by Him, in whom all perfection resided, was a consequence of the possession of very eminent Christian virtues and high endowments by that servant of our Lord; and we must conclude, that though more nu-

merous instances of his imperfections are narrated than of those of any other apostle, his actions, on the whole, were at any rate as little under the influence of human weakness, as those of any of his brethren. To what cause then should we attribute the record of so many of his errors, in judgment or in conduct? The ground-work and foundation, on which the Church of Rome rests its authority, which it asserts to be supreme, incontrovertible, universal, and infallible, is St. Peter, whose successors it affirms the Popes to be. Now, even could we any how admit the assumption of the Church having been built upon that apostle as upon a rock, what is it, that we can discover in the Scriptures, that would warrant that of his exemption from that fallibility, of which, as they loudly and unceasingly tell us, we all largely and deeply partake?

The gigantic Romish heresy, its might and its extent, could not escape the heavenly foresight of the great Head of the Church; and in the enumeration of the weaknesses of his highly-favoured servant we may read a prophetic warning and protest against the unfounded doctrine, which attributes to a child of sin qualities, which are to be found in the divine nature alone. Now it is the less possible for us to suppose, that even this faithful and most distinguished soldier of the great captain of our salvation was wholly relieved from his share of human error even by the gift of the Holy

Ghost, since two instances of it, one of which is peculiarly marked, are related to us as having occurred, after it had been vouchsafed to him in common with the other apostles; in the first he was overruled by God; and in the second he was confuted by St. Paul. It is moreover to be particularly remarked, that in the very same chapter (Matt. xvi.), in which our Lord used the expressions, upon which Rome lays claim to Peter as the foundation of the church, of which it assumes to itself the headship, we find him *afterwards* addressing thus that disciple in terms of severe rebuke: "Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men."

It is not a little remarkable, that when the question, whether it was necessary, that the Christian Gentiles should be circumcised, was agitated in an assembly of the apostles, although St. Peter addressed them, contending that this rite should not be imposed upon them, St. Paul speaking unquestionably to the same effect, the decree upon this point was issued by James, who evidently presided at this meeting, for he concluded the business by declaring a decision against that observance, expressing himself thus: "Wherefore *my* sentence is, that we trouble not them, which from among the Gentiles are turned to God," &c. (Acts xv).

It is also worthy of observation, that although in the instance above cited St. Peter exercised a

sound and right judgment, yet that in two others recorded in the Acts of the Apostles he shewed a Judaizing spirit, of which he had not been entirely purged by the influences of the Holy Spirit. In the first of them it was necessary, that an especial revelation should be made to him, in order that he should understand, that baptism should be administered to the Gentiles; in the second St. Paul "withstood him to the face, because he was to be blamed." He had eaten with the Gentiles, but withdrew, and separated himself from them, when "certain came from James," "fearing them of the circumcision; and the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But," says St. Paul, "when I saw, that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou," &c. Now here is not only a charge of weakness and dissimulation made by no less a person than St. Paul, but there is evidence of St. Peter having acted under Jewish prejudices, and with nothing of that catholic spirit, which should have especially animated a man supposed to have borne sway over the universal church of Christ.

CHAPTER XXIX.

DIVES AND LAZARUS.

THE parable of Dives and Lazarus appears to convey important information beyond the forcible warning and admonition thus given to the wealthy, that riches are a very fearful snare. It is evidently a prophetic protest against a false and dangerous doctrine, and shews us by example, that whilst there is but "one Mediator between God and men, the man Christ Jesus," that to the righteous, who in this world have to "work out their own salvation with fear and trembling," all intervention, whilst in a state of felicity after this life, is forbidden in behalf of those, who after death shall experience the chastisements of the Almighty. Abraham in his first answer to Lazarus shews the justice of his punishment, and then adds, "and beside all this, between us and you there is a great gulf fixed; so that they, which would pass from hence to you, cannot; neither can they pass to us, that would come from thence" (Luke xvi. 25, 26).

We learn thus upon the authority of our Lord, that Abraham himself, the friend of God, the common ancestor of all Israel, in whose seed all the nations of the earth are blessed, not only had not the power to give or to procure liberation from torments inflicted by the hand of God, but not even a momentary and partial relief from them, to the soul of one of his descendants, and that, whilst no one can pass from the state of bliss enjoyed by Abraham and Lazarus to the fearful scene of Dives' sufferings, so also does the great gulf, which prevents the possibility of this passage, oppose an obstacle equally insuperable to the passage from that place of woe and torment to that scene of bliss.

Abraham afterwards refuses Dives' request, that he will send Lazarus to his brethren still in this world, to warn them against a fate like his, and concludes by saying, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This passage appears to afford us an instruction of a nature different from that deduced from the one above referred to. The manifestations of our Lord's person after his resurrection were made to his believing disciples alone; and the incontestable proof of the truth of his heavenly mission and of his victory over the grave, afforded by that stupendous event, was vouchsafed to them only. This declaration in the mouth of Abraham would explain to them, and it moreover renders

intelligible to the church in all ages, why it was, that the Redeemer, after his decisive triumph over death and sin, did not appear to the Jews, who in despite of Moses and the prophets had rejected him, and had been consenting to his death, in order that he might operate their conversion. Bishop Horsley has shewn with his accustomed acuteness and power, that heavenly wisdom and justice forbade the grant of such an extraordinary indulgence to men, who had thus fearfully and wilfully sealed their own doom, as useless and derogatory to the glory of God. And our Lord here deigns to inform us distinctly by this reply of the father of the faithful, that even that marvellous favour, if vouchsafed, would have been unavailing; that a blind obduracy against conviction, such as that which leads men to withstand and despise the testimony of Moses and the prophets, is one, which would make them inaccessible to heavenly truth, were even one sent to them from the dead as the messenger of it.

CHAPTER XXX.

OUR LORD'S APPEARANCE TO MARY MAGDALENE.

WE learn from St. Mark, "that when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." The gospel according to St. John, the last written, confirms this statement, and informs us, that our Lord charged her to notify to his brethren, that "he ascended to his Father, and to their Father, and to his God, and their God." It informs us also, that after Peter and John, who had entered the empty sepulchre without any apparition of heavenly messengers having been vouchsafed to them, had left it, Mary Magdalene, who had first apprised them, that the body of our Lord was no longer in it, had remained by it weeping, and had looked into it, beheld "two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain."

Man in his wisdom no doubt would have devised things otherwise, and would have expected, that the distinguished favour of being the first witness of our Lord's actual presence in the flesh, after he had risen from the grave, of being the first addressed by his voice, and of being made by him the messenger of the tidings of his approaching ascension, would have been conferred upon one of his most distinguished followers. Had we been informed of a celestial manifestation made on this occasion to one, or more, of the disciples of our Lord, but withheld from others, we probably should have selected Peter and John as the persons thus signally favoured, and deemed Mary to have been an object of exclusion. But heavenly wisdom decreed it otherwise.

The fall of man was occasioned by the offence of the woman; and it was the seed of the woman, that was destined to bruise the head of the serpent, to conquer her seducer to rebellion, the deadly foe, and the destroyer of the happiness of the human race, and to put an end to the woes and miseries, to which his victory had given birth, to redeem the lost children of Adam, and to trample death and sin under his feet. This triumph over our mortal enemy was completed by our Lord's resurrection; and it was worthy of the mercy and wisdom of the Saviour, who, in the flesh, was the seed of the woman, and not of the man, that he himself should first declare this completion of our

redemption, and of our restored inheritance of immortality to a daughter of that Eve, who first brought ruin on the world, and on whose account an especial malediction was allotted to her sex, and to give to a woman the first knowledge, that her seed had fulfilled the prophecy, that he should bruise the head of the serpent.

Although this view of the subject is so natural, that it probably must have occurred to many of those, who have considered it, yet there may be those, who may deem it a matter of some wonder, why this revelation was thus made to a woman, who had been conspicuously sinful, rather than to her, who was the mother of our Lord in the flesh. But if it was fitting, that those tidings of salvation accomplished, which she received, should be imparted in the first instance to a daughter of that Eve, through whom sin came into the world, it was fitting, and wholly worthy of the transcendent mercy, which had planned and executed our redemption, that the first disclosure of its final achievement being perfect and consummated should be so made, as to convey the assurance, that the triumph over sin was universal, and carried with it salvation to the whole race of man, as stained both by the disobedience of our first parents, and by our own individual offences against heaven, and that, wherever the boon of redemption is accepted through faith, it is complete, and conveys pardon, both for committed, as well as for here-

ditary original sin, and is common to all the children of Adam who will embrace it.

This purpose was conspicuously attained by our Lord's appearance in the first instance, and his concomitant declaration, to Mary Magdalene, a sinner in her former life. And he, who "knew all men," knew well his messenger, and the sincerity and strength of her repentance. She was the first at the sepulchre, when it was yet dark; and, at the moment of our Lord's appearing to her, she was giving proof of her faith and her love, by hanging about his grave weeping, with the enduring affection of her sex, after that the apostles the most distinguished by his favour had left it. Her firm belief, her patience, perseverance, and fidelity of heart, received their reward from his hands.

CHAPTER XXXI.

ON A PROPHECY BY ST. PAUL.

HISTORY informs us, that the whole of the Christian Jews, who inhabited Judæa, escaped by a timely flight from their country the horrible and unexampled calamities, which desolated it during its war against the Romans, and especially during the siege and in the destruction of Jerusalem. We are told, that they neither perished by the famine, nor by fire, nor by the sword, which devoured the far greater part of its population, nor shared in the captivity of the miserable remnant of it. Those dreadful woes, so feelingly foretold and bewailed by our Lord, happened within thirty-seven years of his death; and he predicted them so distinctly, and delineated so forcibly the circumstances preceding and accompanying them, as to afford a warning and instruction sufficient to ensure the escape from that terrific catastrophe of those, who should hear and

heed his voice. But his care of his faithful followers was not confined to the exhortation contained in that prediction; for, if we consider attentively a remarkable passage in Holy Writ, we shall discover, that as the fatal epoch approached more nearly, a new and distinct indication of the exact time, when it should take place, was specifically vouchsafed to those whom it most concerned, the Hebrews. It is to be found in the third and fourth chapters of the epistle addressed to them by St. Paul about six years before the destruction of Jerusalem; and the event testified, how well these merciful warnings were understood by the believing Jews.

The Israelites miraculously rescued from Egyptian bondage were commanded by the Lord to enter into and take possession of the land of Canaan, a land flowing with milk and honey, with the assurance of his support and protection against every danger; but terrified at the fearful report of dangers awaiting them made by ten of the twelve spies, whom they had sent from the desert, where they were then encamped, to examine that country; they put out of their minds the stupendous proofs of God's truth and might and loving kindness very recently vouchsafed to them, and refused to obey his voice, and to march against the seven doomed nations. On this God declared, that, with the exception of the two faithful spies, every one of the Israelites, who were numbered in the second year after the Exodus from twenty years

old and upwards, should die in the course of the forty years, which the nation was then condemned to pass in the desert, for having thus risen in rebellion against the Almighty, and for having ten times disobeyed him, notwithstanding that they had seen his glory, and his miracles, which he did in Egypt, and in the wilderness (Numbers xiv). Accordingly the whole of disobedient Israel perished there within the space of forty years after they had seen God's wondrous works of justice, of might, and of mercy, performed in Egypt, in their passage through the Red Sea into the desert, and in its precincts, Caleb and Joshua, who had been obedient to him, alone surviving and entering the land of promise. And these forty years, it is to be observed, were reckoned from the date of the display of his miraculous and stupendous intervention, which began when he preserved the Hebrews, and overwhelmed Egypt with dire calamities, and finally its king and his army with destruction, as they then first saw God's works in that dispensation.

In the ninety-fifth psalm the inspired writer, according to St. Paul's version of it, thus exhorts the Israelites, telling them, that the Holy Ghost saith, "To day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart;

and they have not known my ways. So I swear in my wrath, They shall not enter into my rest."

As the Israelites were called by God to enter into the terrestrial Canaan under the guidance of Moses, so were their descendants in our Lord's day summoned by the same heavenly voice to enter the spiritual Canaan under that of him, of whom Moses was the type as the leader and lawgiver of Israel. This leader performed wonders of mercy and power in proof of his heavenly mission, and of God's miraculous interposition in behalf of his ancient people, in order that it might be saved from its bondage under sin, and from the darkness in which, through ignorance and superstition, it lay enslaved. But if in each case those obedient to the Divine summons met with ample recompence, so did a like evil fate in each case befall those, before whose eyes, and in whose behalf, the wondrous works of God were exhibited in vain by those heaven-sent lawgivers. As the rebels in the desert perished in its bosom, within forty years after Israel had performed its miraculous march between the waves of the Red Sea, so did the whole of that Israel perish to a man within forty years of the first manifestations of our Lord's preternatural power, which beheld with unmoved eyes and with hardened hearts the miracles, which he performed in order to induce them to leave under his guidance that wilderness of sin and ignorance, in which he found them famished and astray, and to enter the spiritual Canaan; for the fall of the

Jewish nation and the destruction of Jerusalem and of the temple took place in forty years, reckoned from the commencement of his divine mission.

That the first of these series of events is strictly typical of the latter, and that the same fate, which befel the impenitent and rebellious Israelites in the desert, would be the lot of the Jews, who resisted the evidence of the wonders performed by our Lord, and in the same delay of time, is that, which St. Paul labours anxiously to convey to the understanding of the Hebrews in the chapters referred to, in order that they might comprehend, that within the stated period, that is, within forty years from the beginning of our Lord's mission, which opened with miracles, the whole of unbelieving Israel would perish. And as he wrote to this effect thirty-four years after the beginning of that mission, so that within six years of the time of his writing that sweeping destruction would be accomplished, his anxiety naturally gives to this warning a character of earnestness, which well becomes him, who in his Epistle to the Romans expresses himself respecting his brethren of the twelve tribes with the deepest interest and the warmest affection. He repeats the part of the ninety-fifth psalm already cited; and, whilst he warns them of the danger of unbelief, presses upon them the observation, that, when it is said by the Holy Ghost in that passage, "*To-day* if ye will hear his voice," &c. this period of time, "*to-day*,"


is not expired at the time at which he writes, but is still present, saying, "Exhort one another daily, while it is called *to-day*" (Heb. iii. 13.). Again in the same chapter, the third, we find him so anxious to make the Hebrews understand, that the purport of this Psalm is to convey to them a particular and definite warning, which he presses on their minds, that all who should contemplate the works of God wrought by Jesus Christ, and hardened their hearts, that is, believed not in him, should be swept away to a man into utter destruction within forty years after the commencement of those miracles, that he once more beseeches them, in order that they might be saved from the impending ruin, to become partakers of Christ, and not to harden their hearts, "while it is said *to-day*" (ver. 15.), whilst the hour-glass, with the fall of whose last grain of sand Jerusalem was to perish, had not yet run out. And lest they should, in despite of all this solemn admonition, disregard the certain and well-defined bounds of this delay of justice, he brings them in the next, the fourth chapter, before their eyes anew, as thus (ver. 7.); "again he limiteth a certain day, saying in David, *to-day*, after so long a time; as it is said, *to-day* if ye will hear his voice, harden not your hearts." Carrying this explanation in view, we obtain a clear light upon the beginning of the third chapter, where the superiority of Jesus Christ over Moses is strongly brought into view, as being that of the builder over the house, and of the Sou

ruling in his own house over a servant. Now Moses can only be brought into comparison with Christ, in so far as each of them revealed to Israel a law from God, confirming his mission by miracles; and coupling this commencement of the chapter, comprising the six first verses of it, with the remainder of it, which is a continuation of them, and begins with a conclusion founded on them, it is evident, that the apostle means to impress upon the minds of the Hebrews, that if God removed from off the face of the earth the whole of unbelieving Israel within forty years, reckoned from the achievement of the miracles, by which he delivered his people from Egypt, and vouchsafed to confirm the mission of Moses as divine, sparing only the two men, who had alone given proof of their faith, much less could the unbelieving Israel of his day venture to hope, that it could escape a like judgment, to be executed within the same space of time, if, up to the end of it, it continued to reject Jesus Christ, who had delivered it from the spiritual Egypt, whose mission was also miraculously confirmed to it, and whose gospel, that especial boon of God, was tendered to it by a far mightier hand than that of Moses, by that of his only begotten Son.

With this view of these passages we can well comprehend, why it is, that the apostle dwells so earnestly and repeatedly upon the continued signification and prolonged application of the one,

which he cites, and especially on the limitation of the time of grace given to his countrymen, exhausting, as it were, his means of making them consider, and understand this most important warning mysteriously afforded to them for the express purpose of awakening them, if possible, from their slumber of death, before the predestined hour should strike.

Thus it is then, that the consideration of these chapters, under the views here stated, gives a very sufficient explanation of the fact recorded in history, that the Christian Jews escaped unhurt the destruction of Jerusalem, and the unparalleled woes, miseries, and loss of human life, which marked the war in which it perished, as it points out to us the source, whence they derived the wisdom, which determined them to fly in time the dreadful doom irrevocably pronounced upon the impenitent and unbelieving Hebrews, both in type and prophecy.



CHAPTER XXXII.

THE LOSS OF THE JEWISH GENEALOGIES.

THERE can be few circumstances more perplexing or unaccountable, if we seek to explain it on human grounds, than the total absence of all records establishing the genealogies of the Jews, and the entire obliteration from their minds of all knowledge of their tribes and families. There never was a nation so tenacious of its existence, or which held one so wonderful; and that existence depends mainly upon the memory of, and the value attached to, past facts, as well as to an hope of the future, which are to be found in no other people. It is a nation of brothers indissolubly united however dispersed, or rather a family divided into tribes, to each of which however separate blessings appertained. Amongst those tribes it would be especially important to the members of that of Levi as especially privileged to have it in their power to shew, that they are such; and

amongst the Levites it would be yet more important to have the means of tracing their origin to the family of Aaron, to which alone the priesthood, and the high priesthood belonged. It would be more important still to the tribe of Judah, out of which the Messiah was to come, to prove its descent, and most especially would it be so to the family of David, of which he was to be born, to know, and to be able to establish its pedigree. But as little are the descendants of those two tribes, or of those two families, acquainted with their ancestors as any other Israelites; that is, they are wholly ignorant of them. There are, it is true, some Jews, who call themselves Cohens, or priests; but it is an empty name, to which they can prove no title, although they assert it. The Jews contend, that they have the pedigrees of priests; but they acknowledge, that they do not possess that of the high priest. That, which it imported the Jews the most to remember, they have totally forgotten; but they have forgotten nothing else; so lightly in other matters have dispersion and captivity passed over their records of events. Every superstition, which lay as an incubus upon their slumbering religion in the time of our Lord, is preserved and multiplied an hundred fold. Once a year their children are taught to execrate the memory of their deadly Amalekitish foeman, and to batter the floor with wooden hammers in revengeful fury, as the representative of the scull of Haman.

This single and most remarkable obliteration from the memory of the Jews is so extraordinary, that it would easily lead us to the supposition, that it takes place under an heavenly and especial act in a people, in which every thing is wonderful and under visibly peculiar guidance, if a sufficient cause for such a dispensation could be found; and such an one it is nowise difficult to discover. It immediately presents itself to the mind, that the frustration of a most important prophecy of Daniel is completely prevented by the ignorance prevailing of descent from Aaron. The sacrifice and the oblation were to cease within a definite period after the Messiah was cut off; and in fact they ceased on the destruction of Jerusalem, at the expiration of the forty years of grace given, to be reckoned from the beginning of the miracles wrought by our Lord. Now not only can they be offered up in no other than in the holy place, Jerusalem, but by no other hands than those of a priest, who must descend from Aaron; for not even a Levite, if not so born, would venture to brave anew the fate of Korah, Dathan and Abiram. Into the second tabernacle, called "the holiest of all," "went the high priest alone, once every year, not without blood, which he offered for himself and for the errors of the people" (Heb. ix.). He alone could "make reconciliation for the sins of the people." (Heb. ii.). The veil of the separation of this tabernacle was rent in twain, when our great High

Priest carried his own blood into "the holiest," to make entire atonement for the sins of all mankind; and no son of Aaron can usurp his functions. No Jew can deny the evidence arising from the prophecy, and the accomplishment of it, that the Messiah was cut off about eighteen hundred years since, as is proved by the time of the cessation of the sacrifice and of the oblation. Nor will he now dare attempt to renew that sacrifice and oblation, of which the cessation was foretold, since, in common with the fate of all other Jewish genealogies, each trace of that of the family of Aaron has perished, whilst the national descent remains every where established and unquestioned by friend or foe, amongst the descendants of Judah, and Benjamin, and of those of the other tribes, who joined them. Again, although every Jew fondly delights in, and deludes his imagination with the hope, that the Messiah will be born of his wedlock, yet no false Messiah could now bring forward his pretensions to the honors, the power, and the glory so abundantly predicted, as to be the portion of that promised heavenly king and deliverer of Israel, with a shadow of success, unless he could demonstrate, that he is of the tribe of Judah, and of the family of David.

It will be equally difficult for us not to regard as heavenly dispensations this peculiar forgetfulness of their genealogies by the Jews on the one hand, and on the other that unexampled tenacity of memory under circumstances the most hostile to

the duration of recollections, and that strength of feelings and inflexibility of purpose, which maintain the Israelites an united and undivided people, whilst dispersed through every climate with which human life is compatible, and without a foot of ground of their own on which to rest their feet, and whilst they hold to a religion of ceremonies, some of the most essential of which they have not been able to fulfil for one thousand eight hundred years.

NOTES.

Note to p. 88.

It has been shewn, that facts recorded in sacred history were introduced into Grecian mythology by the Phœnicians; it is therefore interesting to ascertain, whether the Greeks engrafted in it any other historical facts, of which the memory was preserved by that people. In this view the fabled exploits of Hercules in carrying off the golden apples from the garden of the Hesperides may be confidently cited. It is universally agreed, that heroic deeds attributed to various distinguished men were all finally assigned to the Theban Hercules, and that his labors were composed of the most remarkable of their feats. Amongst these Hercules Thasius, the Phœnician, is said to have been the most ancient. And since the sea was the element of the wealth and the power of Tyre, it is natural to suppose, that he must have been one of her most distinguished mariners. It is probable, that it was in his honor, that the celebrated temple dedicated to Hercules was erected by the inhabitants of Cadiz at some distance from that city; and in it were the two magnificent pillars bearing the name of that hero, which he himself is said to have raised. It is to be observed, that they bore inscriptions in the ancient Phœnician tongue. It was he too no doubt, who was said to have been instructed in astronomy by Atlas, and to have made a great proficiency in it.

In the circumstances of the Azores, or Western Islands, we find a key to the solution of the whole of this fable, which represents Hercules as carrying off golden apples from the

garden of the Hesperides, in despite of a fire-breathing dragon, who guarded them, and roared tremendously. This group of nine islands lies in the middle of the Atlantic, about nine hundred miles from the coast of Portugal, between the thirty-sixth and fortieth degrees of northern latitude; and the heat is so tempered by the influence of the surrounding sea, and of its breezes, that the climate is as delightful as it is salubrious. It is said, that no poisonous animal is found, or will live there. They are fertile, and abound in delicious oranges, so that they answer completely, through these circumstances, to the description of the Fortunate Islands of the West, of the Hesperides yielding golden fruit. These islands were personified as the daughters of Hesperus; and the fire-breathing dragon, who guarded those apples, is a fit and lively personification of the destructive volcanos, which, with their attendant earthquakes, are the particular curse attached to a spot, which, without it, would be one of unrivalled attraction. The noises attending volcanic eruptions might alone explain the fabled dreadful roaring of the dragon; but at Ribeira Grande, in the Island of St. Michaels, the largest of the group, there is an aperture where, in consequence of the perpetual conflict between the volcanic fires and the subterraneous waters, "the confused noises of boiling and running waters, and a continued hollow murmur, like the roaring of the ocean, during a violent storm, are heard;"* and in this striking feature of nature the origin of the strange noises attributed to the monster is at once discovered. The southernmost of these islands lies nearly due west of Cadiz. The modern discovery of this insular cluster, which is subject to Portugal, was made in 1439.

The voyage of this Hercules to Cadiz proves, that he sailed out of the Mediterranean; and he may have been driven to these islands by storms, or may have found them in a voyage of discovery.

* See History of the Azores. 4to 1813. p. 167.

It appears evident, that the orange is not originally an European fruit. It is indigenous in the West Indies, of which the Azores seem to form a sort of advanced guard; and the fruits of Europe and America are wholly distinct; and there are found in the West Indies other plants of the orange tribe, which we have not, as the lime, the forbidden fruit, and the shaddock. A volcano was no doubt in full eruption, when the Phœnician Hercules visited these islands; and it either ceased, whilst he was there, or he carried off orange trees in despite of it, and thus was said to have slain, or at least to have overcome, the dragon. The orange is no where so abundant in Europe as in the countries opposite to the Azores. A fast-sailing vessel could reach those islands from Cadiz in four days. The Peak is seen at a great distance, and would give guidance and encouragement from afar off to a mariner, if wandering in these seas beyond his knowledge.

There can be scarcely a doubt then, that we have represented in this fable a voyage of the Tyrian Hercules to the Azores, in which he discovered them, reaching those Western Islands during a volcanic eruption, carrying off the orange tree and its fruit, and first making it known, and introducing it into Europe. Critics dispute much, whether the fruit brought away by Hercules was the orange, or the lemon. But he is represented as holding three of the golden fruit in his hand. They may have been the orange, the lemon, and the citron. It seems evident, that these fruits were first brought into eastern Europe from the westward; and it appears, that the ancient Libyans called the lemon tree the apple tree of the Hesperides.

Note to p. 311.

In the Rev. John Campbell's "Travels in South Africa," we find very curious traces of laws or usages, such as existed in the days of Abraham and of his earliest descendants, prevailing amongst the tribes which he visited to the north-east of the Cape of Good Hope, excepting the Bushmen, who are a distinct race.

The law so firmly established in Judah's day, that the younger should marry the widow of the elder brother, "and raise up seed to him," is rigidly adhered to. Thus amongst the Marootzees the eldest son of the late king could not reign for the following cause. The eldest queen of the deceased monarch bore no child to him; but she had a son by his next brother, who according to their institutions had married her; and this seed was so completely raised up to the elder brother, so entirely took the place and enjoyed the rights of such a son, as might have been born to him of his eldest wife, as to exclude from the succession his own eldest son, the child of a wife not the eldest.

Circumcision is so necessary, that amongst the Mashows their king, Kossie, could not assume the government, until he had undergone that operation; and in the mean while his uncle ruled in his behalf. They must have entered on their thirteenth year, before this right is performed upon them. They know not the origin of this ceremony, but observe it as an inheritance from their forefathers.

The Matchappees consider dogs and tame cats as unclean; and the Bootchuanas hold fish to be such, and do not eat them. But the law of clean and unclean animals is at least as old as Noah's day.

When the angels arrived at Sodom, they found its distinguished inhabitant Lot sitting in the gate. When Abraham purchased of Ephron a burying place in the territory of the Hittites, it was made sure to him "in the presence of the children of Heth, before all that went in at the gate of his city." When

Hamor and Shechem held a conference with the men of their city, in order to communicate to them the treacherous proposals made by the sons of Jacob, they came to its gate for that purpose. Job says, "When I went out to the gate through the city, when I prepared my seat in the street, the youngmen saw me, and hid themselves, and the aged arose and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth, (xxix. 7—10.). In Mr. Campbell's very interesting narrative we find the regent of the Marootzees giving judgment in the gate, on a case that came before him. He took his seat by the gate, the prosecutor sitting on his left hand, and his secretary on his right.

In addition to these usages, Mr. Campbell mentions the following as prevailing amongst the interior nations of South Africa, and as apparently of Jewish origin. Espousing or betrothing, long before marriage be consummated; purification by water, and by shaving the head, to do away supposed or dreaded defilement, which they may have contracted by intercourse with strangers; women hastening from the city to meet those returning from a distant expedition, and advancing to it in their company with singing, shouting and clapping of hands. But we are to recollect the common origin of the Jews and Arabs, and to how high an antiquity, as it has been shown, many of the practices of the Israelites may be traced. We find in the narratives of modern travellers in north-eastern Africa the Arab women described as going out to meet persons approaching their towns, to whom honour is due, and greeting them with loud cries and demonstrations of joy at this present day.

THE END.

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